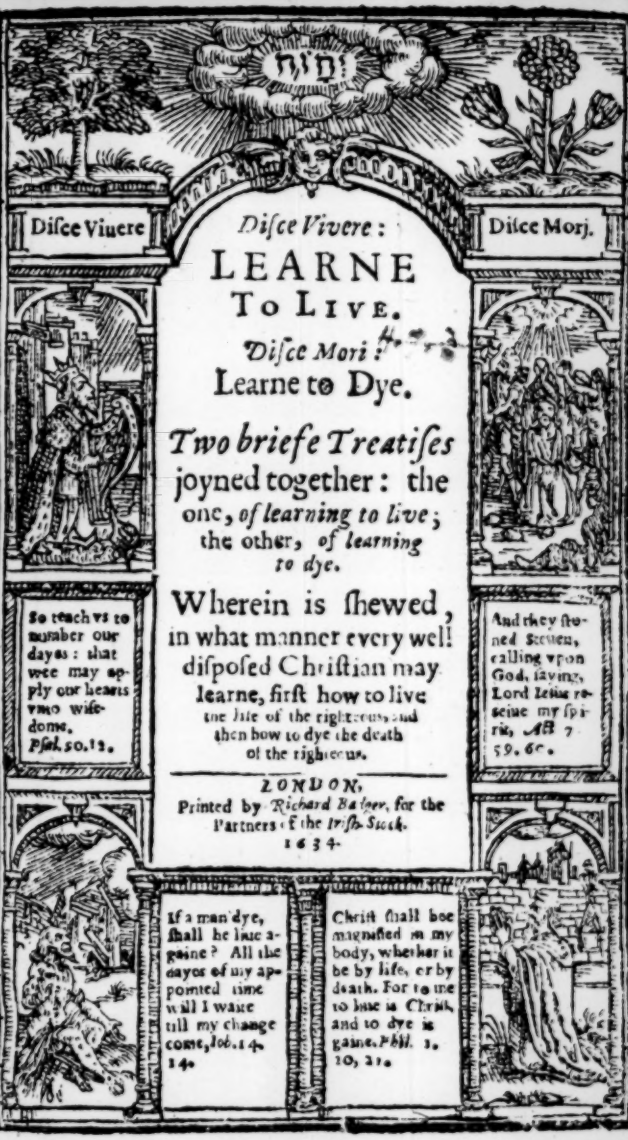

יהוה
Discе Viuere
Discе Morj.
Discе Vivere:
LEARNE
To Live.
Discе Mori:
Learne to Dye.
Two briefe Treatises
joyned together: the
one, of learning to live;
the other, of learning
to dye.
Wherein is shewed,
in what manner every well
disposed Christian may
learne, first how to live
the life of the righteous, and
then how to dye the death
of the righteous.
So teach vs to
number our
dayes: that
wee may ap-
ply our hearts
vnto wisdome.
Psal. 90. 12.
And they ston-
ned Steuen,
calling vpon
God, saying,
Lord Iesus re-
ceiue my spi-
rit, Act 7
59. 60.
LONDON,
Printed by Richard Badger, for the
Partners of the Irish Stock.
1634.
If a man dye,
shall he liue a-
gaine? All the
dayes of my ap-
pointed time
will I waite
till my change
come, Iob. 14.
14.
Christ shall bee
magnified in my
body, whether it
be by life, or by
death. For to me
to liue is Christ,
and to dye is
gaine. Phil. 1.
20, 21.

C. 5. F. 6. Sup. L. 0. 8.



Discе Vivere:

LEARNE TO LIVE.

The first Treatise of *Learning to Live.*

Wherin is shewed, that the life of Christ is, and ought to be an expresse patterne for imitation unto the life of a Christian, *so far as in him lieth.*

MAT. 11. 29.
Discite ex me, &c.
Learne of Me.

IOHN 13.15.
Dedi vobis exemplum, &c.
I have given you an example.

LONDON,
Printed by *Richard Badger*,
for the Partners of the
Irish-Stock. 1634.

TO THE HONORABLE AND VERTVOVS, HIS VERY good Lady, the Lady ELIZABETH SOVTHVVELL.

AMongſt *Arts* and *Sciences* (right vertuous Lady) there is none without compariſon, more beſeeming our Chriſtian care and learning, than that which teacheth to live well and godly, whileſt we are here, that afterward wee may live eternally when we are departed hence. For moſt ſure it is, that upon this moment of time (a moment of great moment) depends either

an unrecoverable loſſe, or an happy welfare in the world to come. And from hence it is, that I call the well ordering of our life in this world, *A learning to Live*; *A learning*, becauſe it is a matter of labour and ſtudy *to live* Chriſtian-like: *to live*; becauſe without a good and godly life, we are ſaid rather to *be*, then *live*.

To ſtir up our dulneſſe to this *learning*, I have thought good to lay before the eyes of the well-diſpoſed Chriſtian, the tenour of the life of Chriſt, the beſt pattern for imitation of living, that ever the world had. Children will follow their Parents: Nature doth teach the Bees to goe forth at the very voice of their King or Leader: we may go to Schoole to theſe ſmal creatures; we have not onely the voice of

our

our heavenly King and Leader, but according to his humanity, his example of life alſo to call us forth to gather the pleaſant ſap of ſeverall vertues, that ſo at the eventide of our age, we may re. turne loaden with the ſweet hony of holineſſe, unto that ſafe Hive of everlaſting peace.

Againe, to incite, or ſtirre us up to the imitation of this moſt divine life of Chriſt our Savior, there doe ariſe three principall motives. The firſt is drawne from the leſſe to the greater; as thus, *We ſhould be humble, meeke, and patient*; Chriſt our Chieftaine was ſo. The ſecond is taken from his converſation here amongſt men. We ſhould converſe lovingly with our friends, *charitably* with our enemies, this our Redeemer did. The third is from the end of all our actions,

the harveſt of all our labours, we ought to *endure* the croſſes and calamities of the world; Chriſt our Lord and Maſter endured them all, and ſo entred into his glory.

How little this *Learning* is thought upon, much leſſe practiſed in theſe our dayes, we ſee it too apparantly before our eyes. Of this Saint *Chryſoſtome* complained long agoe, taxing the careleſneſſe of Chriſtians in his time, when he willed them either to have *opera ſecundum profeſſionem*, that is to ſay, workes according to their profeſſion, or, *profeſſionem ſecundum opera*, a profeſſion agreeable unto their works. For this default, there needs no further proofe but experience, when ſome (that which I am ſorry to mention) have little of Chriſtianity except the name.

Other

Other Treatiſes (Right vertuous *Lady*) I confeſſe have their force, to call men to the amendment of life; but by this of taking a ſurvey of the life of Chriſt, both men and women, yea, every age and every dignity of this world, is more effectually ſtirred up to godly life than by any other, when they truly conſider the bleſſed life of Chriſt their onely Saviour and Redeemer, ſeeing of Chriſt they are called Chriſtians.

Madam, I humbly commend the diſcourſe it ſelfe, (ſuch as it is) unto your *Ladiſhips* gentle acceptation, and your *Ladiſhip* evermore in my prayers to God; and ſo I reſt,

Your honours in dutifull ſort,
to be commanded,

CHRISTOPHER SUTTON.

The Preface to the Christian Reader.

IF to live, good Christian Reader, were no other but to draw in, and to breath out the ſoft ayre (as the wiſeman ſpeaketh) a needleſſe labour were it to lay downe any inſtructions unto the world of Learning to Live; for this is done naturally both of men and beaſts, without any teaching, or learning at all.

Or if to live, were nothing elſe but to caſt about for the favour and riches of this tranſitory world (as ſome men are wont to call it, the way to live) then would it ſoone follow, the greater Machivillians, the beſt livers: But ſomewhat more there is required to live Chriſtianly than ſo; ſomewhat more I ſay (and that we ſhal al one day finde)

finde) then either drawing in, and breathing out the ſoft aire, or the plotting to compaſſe the pleaſures aud profits of the world. It was Balaams *wiſh,* Let my ſoule dye the death of the righteous: *It ſhould have firſt beene his practice to have lived the life of the righteous.* Non eſt quod quenquam propter canos, aut rugas diu vixiſſe putes, non ille diu vixit, ſed diu fuit: *there is no cauſe, ſaith* Seneca, *why thou ſhouldeſt thinke a man to have lived long, by reaſon of his gray hayres and wrinckles, onely he hath not lived long, but hath beene long, unleſſe he hath lived well.*

Num. 23. 10.

The time we ſpend, as we doe for the moſt part, conſuming our dayes in vanity, and our yeeres in folly, (to ſay a plaine truth as in the ſight of God,) it is rather a death than life: for life is not that which is meaſured by the number of yeares: it is the religious, honeſt, ſober, and harmeleſſe converſation, that draweth to an honourable age amongſt men here, and to eternall happineſſe with God hereafter.

Now

Now, the generall decay of this Chriſtian courſe, is the generall courſe of theſe ſinfull dayes, wherein ſo many have juſt cauſe to cry out; This is a wicked world, a wretched world, an ungodly world; ſuch as our forefathers before us never ſaw; with the buyer every one can ſay, it is nought, it is nought: but all this (ſaith S. *Auſtin)* Profeſſio eſt non emendatio, *a profeſſion it is, but no amendment is ſeene. Religion is become nothing leſſe than religion, to wit, a matter of meere talke: ſuch politizing is there on all parts, as a man cannot tell who is who: ſo little ſincerity in regard we have of our ſoules, as if we had no ſoules at all.* Aug. de temp. Nat. Ser. 30.

When Plato *ſaw the Argentines live ſo unreformedly as they did;* Surely theſe men (*quoth hee*) live as they ſhould never dye. *Whatſoever men for faſhions ſake may give out in words, it is to be feared, there is in ſome no firme beliefe of another world ſetled in their hearts.* Eli *ſaid, this is not well: all wiſh to live long, but not to live well,* Young

Young men without obedience, old men without devotion, Christians without charity: it would make ones heart to mourne, to consider seriously the calamity of our times, when there needs no more, but as Philip *said unto* Nathaniel, Veni & vide, *come and see.*

Ioh. 1. 47.

Without all peradventure Christianity is much out of frame, if we consider things aright: we are generally Christians in name, but in action nothing lesse: farre from the old Christianity of the world, howsoever wee are ready to controule all that ever lived; and will not sticke to censure the blessed Saints in heaven. Our boldnesse is great, and I pray God our security doe not marre all in the end.

Acts 10. 4.

Cornelius *his Almesgiving and Prayers ascended up into heaven; where are these to be found amongst us here in earth? In times past, Christians vowed themselves to all holinesse of life; they served God in hunger and thirst, in watching and praying night and day; they cared not to*

be

be poore unto the world, ſo they might be rich to God; to be as Pilgrimes, or as baniſhed men upon the earth, ſo they might bee Citizens in heaven. Theſe holy friends of Chriſt, as confeſſors, Martyrs, Virgins, devout Chriſtians of all ſorts, men fearing God, and eſchewing evill, gave evident teſtimony to the world, whoſe ſervants they were. It was once the complaining wiſh of Cæſar, That he had ſuch Souldiers as were in the time of *Alexander* the Great.

Vivitur, nec Deo, *Live we doe, is it to God? I would to God it were. We paſſe on for a while,* more noſtro, *after a faſhion, ſuch as it is, but is all this to live Chriſtianly? No verily: ſo a private eſtate in this world bee provided for, let all ſinke or ſwim for the world to come. Wee reſpect our ſelves onely, neglecting all others. Chriſt pleaſed not himſelfe, ſaith the Apoſtle; with us it is otherwiſe, and yet we thinke our ſelves perfect Chriſtians. In that great knowledge wee have (for we ſinne not ſo much of ignorance,*

norance, as of negligence) we know but little as we ought. What availeth it to have Pharaohs *glory, and* Pharaohs *ignominy?* Ahabs *Vineyard, and* Ahabs *destruction? The rich mans life, and the rich mans death? What blindnesse is there in seeking riches or honour? Wilt thou perish (saith* St. Austin*) for that which perisheth? Thus we goe on, and (that which is worse) we cannot tell when we shall make an end.*

What other remedy in this estate of things, (the disease being so generall) then with Iairus *in the Gospell, who comes unto CHRIST with his* Domine, veni, & impone manum: *Lord come, lay to thy hand? or to renew that petition of the Prophet* David, It is time Lord that thou have mercy upon Sion, yea, the time is come.

Mat. 8. 8.

Psa. 102. 13.

All that men can doe in this case, is to observe the manner of loving friends, who in visiting the sicke party, every one brings somewhat by the grace of God to further his health: for while God doth afford space of repentance

tance, and the happy light of his Gospell amongst us, which God Almighty long continue, we weigh not despaire of any ones conversion, though hee bee careleſſe for a time.

To adviſe men for the beſt, it is their care to whom God hath commended in one ſtead a fatherly care of ſoules. To come to the matter we have in hand, there is a neceſſity laid upon us all to live well: we runne for a wager, we fight for a Garland.

In ſeeking then to repaire devotion and piety, which this world hath welneere loſt, we will be as ready as our adverſaries themſelves; and in honoring our Lord Ieſus Chriſt, who hath honoured us all, we will goe with them hand in hand, if not before them, in cleaving to the foundation, wee hope one day to ſee the goodneſſe of the Lord in the Land of the living, howſoever uncharitable, unprieſtly, and unchriſtian Cenſurers in many ſpitefull Pamphlets give out againſt us. Tis true, the ſinfulneſſe of this age is great; with ſighing hearts we wiſh it

were

were otherwiſe, and with the Publican we ſay, Now God be mercifull unto us, for we are ſinners; we are not as we ſhould bee, good God make us better.

But good Sirs, are we alone in this defect of godlineſſe? Your owne Writers will tell you nay; happily your owne experience can tell you nay; ſeeing iniquity like the darkeneſſe of Ægypt hath ſpread it ſelfe over the face of this declining world. Would to God this bitterneſſe were left on both ſides; and that contention once layd aſleepe. Wee might all joyne in bringing men to ſoundneſſe of Chriſtian faith, and a carefulneſſe of living Chriſtian-like. King Moſes *would not have an Hebrew ſmite an Hebrew. There is a common adverſary of us all; let us fight againſt him, who lyeth in wait like a ſubtile ſpie, his deſire is to make diſcord and trouble in earth, becauſe he can trouble heaven no more.*

On the other ſide, if any liſt to bee contentious, as in theſe dayes many

doe

doe, let buſie medlers content themſelves, and ſerve God humbly in their calling; let them ceaſe to trouble the peace of this Church and Commonwealth, (which Ieſus Chriſt long continue) remembring that of Gamaliel, If this counſell bee of men, it will come to nought: but if it be of God, you cannot deſtroy it. Acts 5.83.

Were we no other but plaine naturall men, God giving us reaſon; there is no reaſon why we ſhould be endued with reaſon but for the ſervice of the Creator of all. We are hence moved to paſſe our time orderly, whilſt we are here. It is a common ſaying; Better unborne than untaught; *but being Chriſtian men, mercifull Lord, that wee ſhould not remember the happy hope we all have, or ought to have! Wee ſee, that without travell and labour this naturall life is not preſerved, and in doing nothing ſhall we thinke to attaine the life eternall? Great rewards are not obtained without great labour.*

In the Articles of our Creed, wee

mention

mention an everlasting life after death, and acknowledge a judgement to come: O good God, that we should live as if hell fire were no other but a Poeticall fiction, or as if there were no other life but this, no judgement at all to come?

Assuredly, we doe our calling open injury, acknowledging the holy Catholique Christian Faith, when our profession promiseth one thing, and our Practise performeth another.

Is it not wonderfull, that we should even forget whose Creatures we are? yet this we doe: all know their beginning was from God, and that after a while, in God they must end. Now for to spend this space betweene our beginning and our end in undutifull sort towards him, were in very reason unreasonable.

When we see a Vineyard well manured and ordered, wee by and by say it hath a good Keeper: shall we not say the same of a life well ordered? It is a glory unto the Vine, when the branches are fruitfull. It is a joy unto the Father,

Father, when the Sonne is dutifull: wee are the branches, Chriſt is the Vine; we are his children, he is our Father, a Father which is above all, through all, and in us all. Being Chriſtians, we are the Lords heritage; and the Lords heritage ſhould be holy unto him: wherefore the name Chriſtian, *ſaith an ancient Father, is a name of juſtice, a name of goodneſſe, a name of integrity, of patience, of humility, of innocency, of piety: of Chriſt we are called Chriſtians; ſhould wee take his name in vaine? God forbid, He rightly beareth this name, who never beareth malice in his heart, who followeth Chriſts Doctrine, and endeavoureth Chriſts example, that bleſſed patterne for imitation.* Eph. 4. 6.

The skilfull Painter having new propoſed unto himſelfe ſome excellent worke; all his ſtudie and care is to expreſſe in as lively manner as he can, the forme laid out before him: the life of Chriſt our Saviour according to his humanity, is laid out before us as a goodly Table; our beſt art and induſtry

duſtry is required to worke according to this forme, and to labour ſeriouſly untill Chriſt bee formed in us, as the Apoſtle ſpeaketh; that is, untill ſome forme or reſemblance of him appeare in us who are his children, and beare his name.

Rude worke God knowes, make they who never regard the patterne ſet before them, nor any way reſpect the well ordering of the Penſill, and ſo draw ſuch monſtrous and ugly formes, as themſelves may be ſorry to ſee them. Should I call him a Chriſtian, ſaith one, in whom there is no act of chriſtianity, no converſation of juſtice, who oppreſſeth the miſerable, who maketh many poore, to make himſelfe rich, whoſe mouth is polluted with untruths?

To call our ſelves a litile to conſideration, it cannot be denyed that we are as much (if not more) moved by good examples, as we are by good inſtructions, but what ſay wee to that Teacher, who hath both example, and inſtructions?

Then

Then look we unto the life of Christ, ſaith Saint Chryſoſtome, *and we ſhall finde it the Philoſophie of the ſimple, the nurſe of young men, the meate of ſtrong men, the buckler of weake men, the phyſick of ſicke men, the booke full of divine inſtructions, fit for all men.*

Thoſe who apply themſelves (ſaith S. Auſtin) *to any of the liberall Arts or Sciences, are wont to make choice of ſome eſpeciall Author whoſe precepts before other they obſerve and follow: what better Author than the Author of all righteouſneſſe? What better learning, than that of which Chriſt is the Teacher, his Church is the Schoole, thoſe which learne or are Schollers, Chriſtians, that which is learned is Religion, and the end of this learning, is to live eternally?*

Wherefore, in the ſetting downe ſome plaine and briefe Treatiſe of Learning to Live, *me thought there was no better matter or method, than onely to entreat of the moſt divine life of our Redeemer: Now then not ſo much my ſmall labours, as the acti-*

ons of Christ layed downe unto well-disposed Christians, the best forme of Learning to Live, *doe teach Christians to live holily. The more ample and exquisite dilating hereof, I leave to greater Clerkes; my selfe am content (being required where I might not deny) to entreat of* Learning to Live, *and of* Learning to Dye, *in both I submit my imperfections to better judgement, and my meaning to the honest minded, who are wont to take good meaning to the best. Take therefore in good part, gentle Reader, this Treatise of* Learning to Live *Christianly as we ought, taken out of the life of Christ, the best patterne for imitation that ever this world had.*

To them who are passing through darke places, any light be it never so little, may stand them in stead: To him who wandreth in unknowne wayes any small direction is acceptable be it never so smal, so it point him towards the way wherein he should passe. The Traveller in a forraine Countrey, meeting with somebody that speakes his

his naturall language, though it bee but harſhly, yet it is ſome comfort unto him: we often paſſe in the darkeneſſe of our ſeverall deſires, and are ſometimes blinded in the miſts of worldly vanities: we ſtray we know know not whither, any ſmall light, the leaſt direction may in this caſe ſomewhat helpe us: wee are ſtrangers in this world, and from home, as the Apoſtle ſpeaketh: to heare ſomewhat of our native language, that is to ſay, of heaven and heavenly things, though it be but in broken language, yet it may ſomewhat affect us, eſpecially our affections being home-ward, in taking a ſurvey for imitation of the life of Chriſt. 2 Cor. 5. 9.

If it be ſaid, how ſhould our weakneſſe come neere Chriſt his perfection and ſtrength, to whom all things were poſſible by reaſon of his divine power? The anſwer is, our good endeavours are acceptable. It is in our imitation as in our almes, not according to that a man hath not, but according to that he hath. 2 Cor. 8. 12

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Againe by our vertuous and Christian conversation, wee honour him who hath so much honoured us, (for of Christ as I said, we are called Christians, to have part with him) When our light doth so shine before men, as we glorifie our father which is in heaven. Mat. 5. 16.

And this is briefly the summe (good Christian Reader) *of that which is mentioned more at large in the Treatises following, of* Learning to Live, *and of* Learning to Dye, *which learning onely teacheth to become good Christians.*

Onely it remaineth, that we apply our selves speedily, to the practise of this learning. Time will away. Hippocrates *exhorting some to the studie of that learning which doth concerne the health of the body, would have them make all possible expedition they could; his reason was,* Ars longa, vita brevis: *Art is long, life is short. The same may be said of that Art which concerneth the health of our soules; Should we wax old before we begin? God forbid.* The

¶ The birds of the Ayre have nests, and the Foxes have dens, but the Sonne of man hath not where to lay his head: *What's that, saith* S. Austin? *Marry ambitious and soaring desires, subtill and ungodly devices, have nests and dens in our hearts; but a remembrance of our Lord Iesus, which should take peaceable possession of our soules, can have no entrance at all; in which case, we rather want teares, than cause of teares.* De verb. Domin.

Wherefore, it were to be wished, that every well disposed Christian, who keepes a carefull watch over his soule, and is desirous to live and dye worthy of his calling here, untill he come to live eternally, would begin with the best attention, his best devotion can yeeld, to take a diligent view of the life of Christ, whose soule saving love is the loadstone of our hearts, whose sayings and doings are a law unto our actions, a lanthorne to light our steps, the guide to direct our journey, a compasse to steere our Ship; and last of all, the judge for to end our controversies.

As the juſt live by Faith, ſo the juſt live the life of faith. Now they who here live the life of grace, ſhall live one day the life of glory.

It is Chriſt, and Chriſt alone, who hath made a full and joyfull ſatisfaction for all our ſinnes, bleſſed ever be his name.

The God of patience and conſolation, make us followers of God as deare
Eph. 5. 1. *Children: and grant that we be like-*
Rom. 15. 5 *minded one toward another, after the example of Chriſt Jeſus, Amen.*

If ought be worthy of thy obſervation, good Chriſtian Reader, in the Treatiſe following, remember it is Gods; if otherwiſe, it is mine owne.

CHRISTOPHER SUTTON.

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What we learn by Chriſts great compaſſion towards the diſtreſſed eſtate of mankinde, and his continuall doing good in the world.

IX.

What wee learne by Chriſts little eſteeme of popularity and glory of the world.

X.

What we learne by Christs continuall labour and travels in the world.

XI.

What we learne by his teaching the multitude, and his actions before hee taught.

XII.

What we learne by Christs visiting the sicke, his feeding the hungry, and curing all that came unto him.

XIII.

What we learne both by the great meekenesse of the Lord Iesus, in bearing the reproaches of the world, and by his peaceable conversation in the same.

XIIII.

What we learn by the Name of Iesus, for the strengthning of our faith, and instruction of our lives.

XV.

What we learne by Christs teaching his Disciples to pray, and the tenure of that divine forme of Prayer he taught them and us.

XVI.

What we learne by Christs often praying, and specially in the Garden.

XVII.

That Christian men may take comfort amidst the calamities of this life by that of our Saviour, *Iohn* 14.1.

XVIII.

What we learne by that of our Saviour, exhorting all them that would follow him, to deny themselves and take up their Crosse daily.

XIX.

That Christian men ought to learne to live in all orderly and dutifull obedience to Princes and Governours, by Christ his example.

XX.

That Christians learne lawfully to enjoy earthly commodities, by Christ his example.

XXI.

What we learne by that, Christ exhorteth to forsake father and mother, and all for his sake.

XXII.

What we learne by Christs many miracles. XXIII.

XXIII.

What wee learne by Christs most divine Wisdome in answering his adversaries, and all that came unto him.

XXIV.

What wee learne by our Saviours acts upon the Sabbaths and festivall dayes.

XXV.

What we learne by Christs weeping over Ierusalem.

XXVI.

That Christians ought often to meditate of our Saviour Christ his Passion, and what they thence learne both for their faith, and also for the instruction of their lives.

XXVII.

Therby they learne many things for the strengthning of Christ his resurrection from the dead, also for the much strengthning their Christian faith, and also serve for the instruction of their Christian lives.

XXVIII.

What we learne by Christ his ascension up into heaven.

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XXVIII.

What we learne by Christ his ascension up into heaven.

XXIX.

XXIX.

What we learne by the comming downe of the Holy Ghoſt, and how we ſhould in all Chriſtian manner entertaine this divine Spirit, our heavenly teacher, to live holily.

XXX.

What we learne by a remembrance of Chriſt his ſecond comming to judgement, every well diſpoſed Chriſtian ſeriouſly to apply himſelfe to this leſſon of learning to live holily while he is here, that it may goe well with him (which God grant) when he is departed hence.

Discе Vivere.

Learne to Live.

CHAPTER I.

An Exhortation moving every wel-disposed Christian, desirous to learne to live Christianly, often to meditate upon the most holy life of CHRIST *his Saviour.*

WHileſt *I was muſing*, (ſaith the Prophet *David*,) *the Fire kindled*: what was this fire but the love of God? (wch fire ſhould never decay at the Altar of God, to wit, the heart of man,) what was this muſing, but devout meditation, the very beſtowes Pſal. 39. 3.

to blow the ſparkes, and kindle the flame of *Davids* affection? which affection bred deſire, deſire cauſed Love, Love moved Delight, Delight brought forth labour. *Lord* (ſaith he) *what love have I unto thy Statutes? All the day long is my ſtudy in them.* Pſal. 119. 97.

Hereby we ſee, that amongſt the exerciſes of a godly life, there is none that is wont more to elevate or lift up the minde of man to a higher degree of perfection, then devout meditation. In devout meditation, what doth more move to love God, than the revolving of his benefits? amongſt theſe benefits, was there ever any comparable to that? *So God loved the world, that hee gave his onely begotten Son,* but how gave he him? *to bee unto men both a ſacrifice for ſin, and alſo an enſample of life.* Ioh. 3.16. 1 Pet. 2. 21.

So then, to meditate of the life of him, by whom we have eternall life, is the very life of life. To meditate I ſay, of his life, and manner of living, who is both the way, the truth, and the life, as himſelfe teſtifieth of himſelfe, Ioh. 14.6.

ſelfe, the life, by which wee live to God, the truth, by which we know God, the way, by following of whoſe ſteppes, we come to God.

Amongſt holy exerciſes (ſaith *Bonaventure*) what is more profitable or neceſſary to attaine perfection, then a due beholding of the life of Chriſt? What is there found that can more arme us againſt the vanities and allurements of the world, or the tribulations and adverſities of the ſame, then continually to have before the eyes of our minde, the memory of his doings and ſayings: of his ſufferings and ſatisfaction made for the redemption of our ſoules? *De vita Chriſti.*

2 In which Chriſtian Meditation, ſo many unlooked for motives to ſet our love upon the love of God do occurre, as they may ſeeme not onely infallible teſtimonies of grace preſent, but after a ſort, gladſome preſages to the beleeving heart, even of future glory that is to come. *Abraham* ſaw Chriſt, when the covenant was but promiſed, and yet it reioyced his heart: Ioh. 8. 58.

we see him now the covenant is performed, and shall we not reioyce? *Simeon* was a happie man, who saw him with the eyes of his body, and the faithfull are happy too, who see him with the eyes of their soules.

Luk. 2. 30.

3 Every man (saith *Seneca*) that listeth to apply himselfe to reading and meditation, may have private conference with *Zeno*, *Pythagoras*, *Aristotle*, *Theophrastus* and other Authors of good Arts: he shall find them all at leasure to commune with him. But a thousand times more truely may it be said of the devout soule, that she may daily commune and converse with Iesus Christ the Author of her happines, in reading the holy history of his most blessed life.

Seneca de brevitate vitæ.

4 It is not more acceptable to see God with the Shepheards at *Bethelem* when the Angels sing: then with *Moses*; when he was flaming in the fire-bush, to which he might not come neere? to heare him upon mount *Tabor* Preach blessednesse after blessednesse, then upon mount *Sinah*, when thorow lightning

Luk. 2. 16.

Exod. 3. 2

Mat. 5. 2.

Exod. 19. 18.

lightning and thundring it was present death for the people to approach? It was spoken as a testimony of the love of God unto the Israelites, Did ever people heare the voyce of God, speaking out of the midst of a fire? but this is a greater; Did ever people heare him before speake unto his owne Sonne? Deut. 4.3. Heb. 1.1.2

5 Ought we not often in soule to goe with the Wise men to *Bethelem*, by the direction of the star of Grace, and there fall downe and worship the little King, there offer the Golde of Charity, the Frankincense of devotion, the Myrrhe of Penitency, and returne, not by cruell *Herod*, or by troubled *Ierusalem*, but another way, a better way, unto our long and happy home? Luk. 2.16. Mat. 2.11.

How should we seeke him sorrowing with blessed *Mary*, and never leave seeking untill we finde him? how should we accompany him with the Apostles, beholding him doing wonderfull miracles? How should we with the women follow him unto Luk. 2.48. Luk. 23. 27.

Luke. 23. 27. the crosse, and there condole his most bitter, yet blessed Passion? how should we descend in meditation whither he Luke. 14. 1 descended? rise early with *Mary Magdalen*. come to the Sepulcher and Acts. 1. 4. see his resurrection: with the men of Galile wonder at his ascension up into heaven: and with ioyfull admiration expect his comming againe in the same forme he ascended, with power and glory? Last of all, how should we with the Disciples continue in praier, tarry at Ierusalem the Church, or Vision of peace, waiting for the comming of the holy Ghost from above?

Mat. 6. 21. 6 The more we love Christ, the more we meditate of his love: where our treasure is, (that is the thing we most affect) there are also the cogitations of our hearts: what greater treasure then Iesus Christ, the very Mine where doe lye millions of treasure, the great stocke imployed for our use? On whom should wee rather bestow our hearts then upon him who is the joy of our hearts? or wherto ought we rather to imploy our best labours, then

then where the beſt reward of our labours is had, and to hold him as *Iacob* did the Angell, not letting him go untill he bleſſe us. Gen. 32. 24.

7 But to come to that which concernes the direction of a Chriſtian courſe of life in vertues, where in the whole world ſhalt thou ſooner find true humility, perfect charity, obedience, patience without example, fervent prayer, with many coadioyned and allied vertues, then in the life of him who was the Lord of Vertues? Conſider how humbly hee behaved himſelfe in the world, how fellowlike with his Apoſtles? how mercifull he was to the poore and diſtreſſed, who ſeemed his ſpeciall family: he deſpiſed none, although leapers: he flattered none though never ſo glorious: free he was from the diſtracting cares of the world, whoſe care was his Fathers will, and mans good: how patient was he in bearing reproaches, how gentle in his anſwers, thereby to cure and ſalve the envy of his adverſaries! Ioh. 17. 4

Aug. de ver. Dom.

Thou haſt (O Chriſtian ſoule) ſaith S. *Auſten* in the life of Chriſt, a moſt heavenly medicine to helpe all thy defects. What pride is there that his humility doth not abate? What anger that his gentlenes doth not lenifie? What covetouſnes that his poverty doth not ſalve? What heart is there ſo benummed, that his love doth not inflame? in every way here we behold what to imitate, what to admire: here we learn, what to flie, what to follow.

Where ſhall we finde the miſery of man better ſalved, the goodneſſe of God more manifeſted, love and grace more inlarged, then in meditating of the life of Chriſt? Where is there in the world a better meane to avoid ſin, then in his life, who was without ſin? Awake then oh my ſoule, and contemplate the life of thy Saviour.

8 The loving Captaine would that the Souldier ſometimes behold the wounds received in his behalfe, thereby to take comfort and courage. The Martyr calling to mind Chriſt crucified upon the Croſſe, endureth trying and

and trying flames of greateſt perſecutions ſo patiently, as if the ſoule exiled from the body by a divine meditation, both body and ſoule were in part become ſenſeleſſe and made to live not where they live, but where they love, that is to ſay, in Chriſt.

This made the holy men of God ſo full of devotion, ſo great Deſpiſers of the world as they were: their chiefeſt care was to care for a time to come, their continuall meditation was the myſtery of humane redemption and the accompliſhment of their hope in another world. *Feſtus* thought S. *Paul* had over-ſtudied himſelfe, when the Apoſtles minde was fixed upon the great myſtery of the Paſſion and Reſurrection, and of judgement to come. Had *Feſtus* knowne the depth of this, he would have thought the Apoſtle to have beene learned indeed, and himſelfe might have been learned alſo unto ſalvation. Act. 26. 4.

Againe, when we behold Chriſt in his paſſion, we ſee innocency ſuffering for ſinne, humility induring torment

for pride, righteousnesse for unrighteousnesse: What charity was that, which amidst so many paines, besought God to pardon the causers and actors of his woe? What silence was that, which unto false accusers answered nothing? What Love was that, which was prodigall of life for his friends, nay, for his very enemies? Never was there any such love, as the love of the Son of God.

Ioh.19.10

9 We should often call to minde the life of Christ: but when labours and troubles come, when by calamities wee feele, that we have offended, when we suffer hunger, we ought to thinke of Christs fasting: when we are tempted, we ought to thinke of his leading into the wildernes to be tempted; when we suffer reproaches, we ought to cal to minde his milde suffering reproaches, and lift up our harts to heaven, and our soules to him who bare our infirmities, and therefore we hope will in mercy respect the case of the miserable, of whom we may say with the Prophet, *Whom have wee in heaven but thee?*

Heb.4.13, 14,15,16.

Psal.73. 25.

10 Some

10 Some are not a little delighted to reade the Lives of the ancient worthies of the world, as of *Iulius Cæsar*, *Scipio*, *Alexander*, and such other, but these may sooner delight the fancy, than instruct the soule. Come we to the life of Christ, *Salomons* wisedome was but ignorance in respect of his; *Sampsons* strength but weaknes; *Hazaels* swiftnes, dul slownes; *Methusalems* age, not a day compared with his eternity, or that felicity which he giveth to his people: all their glory was but froath, all their pompe was but misery to his glory, who vanquished when he was conquered, and overcame death when he suffered death, subduing the Prince of darknes with all his power, and with a few meane men made a mighty Conquest over the whole world, by a force in outward shew, cleane contrary to all victory, to wit, by his word, which in the sight of the world seemed feebleneſſe.

What heart is not moved at his marveilous workes done for the children of men? Who would not celebrate unto

unto the Lord a sweete Sabbath of Meditation, and hither bring all his prayers and praises? Surely we will do little for him, who hath done so much for us, if we keepe not, at least a remembrance of so many graces, and of so many mercies bestowed upon us. Should we be weary to meditate of his life, who was not weary to doe and suffer so many things, to restore us to eternall life?

Pro. 1.31. 11 God saith, *Deliciæ meæ cum filiis hominum*, My delight is to be with the sons of men. And the godly say, *Deliciæ nostræ cum filio Dei.* Our delight is to be with the Son of God.

Hiero. in regula sanctimo. S. *Hierome* writeth of certaine holy women so devoted unto divine meditation, *Vt caro esset pene nescia carnis:* that flesh (saith he) almost forgate it was flesh: They did so dwell in the contemplation of Iesus Christ, that they seemed in place onely remote, but in affection to joyne with that holy company of heaven, there beholding in that splendent Theater, the King of Kings sitting under the state of glory.

The

The Athenians erected a place called *Asylum*, whither the poore and diſtreſſed repairing, might finde refuge. How God hath exalted our Lord Ieſus unto the right hand of his throne in glory, and therefor his ſake erected an *Asylum* of grace, whither all ſorrowfull and afflicted mindes repairing may pleade priviledge, and a ſatisfaction againſt ſin, hell, death, and the Devill: faith in him doth tell us as much. When the accuſer of the brethren doth lay a remembrance of their ſins unto the charge of Gods choſen, and therby ſeeketh to caſt them downe by deſpaire: by and by, they fly to meditate of Chriſt his love, and how alſufficient a ſacrifice he was for the ſatisfaction of their ſins, and how ready he is to imbrace in the armes of his mercy, and cover under the ſhadow of his wings, all that cry and come unto him. Chriſt is called a rocke, and in times of diſtreſſe, men were wont to hide themſelves in rockes. 1 Cor. 10.

The loaves which Chriſt tooke in feeding a multitude, were but few in number, Mark. 6. 41.

number, but when he brake them and distributed them, blessed them, they did exceedingly increase and multiply.

The life of Christ when at first we consider the same, it seemes not so much, but falling to meditate thereupon, and (God blessing the meditations of the faithfull beleevers) it increaseth so wonderfully, as we can truely say with them in the Gospell, *Wee never saw it after this fashion*: in effect, we never thought it so admirable.

Mark. 6. 38. Luke. 9. 16.

Mark. 7. 37.

13 Last of all, how mindfull I pray you should we be, to meditate of the life of Christ, not onely in respect of the time passed, but chiefly for the time to come? This was in S. *Pauls* thought, when he thought of his departing hence, desiring to be dissolved and to be with Christ. *Iacob* leaving the world, his minde was upon *Shiloh*, or on him whom God would send, when he said *Expectabo salutem tuam* Lord I will waite for thy salvation.

Phil. 1. 23.

Gen. 48. 18.

Heb. 10. 1.

The law was a shadow of good to come,

come: this good was Christ; the law was a shadow: when the Sunne is behind, the shadow is before, when the Sun is before, the shadow is behind: so was it in Christ to them of old; this Sun was behind, and therefore the law or shadow was before: to us under grace the Sun is before: and so now the shadow, or ceremonies of the Law are behinde, yea they are vanished away: *Iosuah* succeeded *Moses*, Christ the Law: *Moses* dyes, *Iosuah* leades the people, *Iosuah* brings the people over Iordan, which *Moses* could not doe. God tooke *Moses* into a better Canaan. The fathers did eate *Manna* in the desart, we have the bread which came downe from heaven. The old testament, saith Saint *Austen*, it was *novum involutum*, the new involved: the new, it is *vetus explicatum*, the old explained: in the one and twentieth of S. *Mat.* ver. 9. those that went before, and they that followed after, they all sang, *Hosanna to the Son of God.*

Iosh. 1. 1.

1 Cor. 10. 3.

In blessing their posterities, as the Patriarkes mentioned the promised seed,

seed; so also in comforting the distressed, the Prophets foretold the Saviour to come; all their solemne sacrifices, were but figures and signes of some excellent subject; their many Hymnes and divine songs were rejoycings at his comming before he came; in their highest Devotions, nothing was more mentioned, then that God would respect his people, and *Abraham* to whō in mercy, the multiplying of the same mercy by the promised off-spring, was mentioned. So by this we see that the faithfull all along, minded nothing more then him, in whom all the Nations of the earth should be blessed.

16 For beleevers under grace, surely they ought to be so addicted to meditate of him, who wrought the great worke of their redemption, who as they are conducted in their spirituall journey to the Holy land in heaven, not by a pillar of cloud, as the Israelites, but by him that sits above the clouds: so their hearts should be replenished with an incessant revolving of his love, seeing their faith is confirmed

Exod. 13. 21.

med by a continuall conſideration of his merits, their hope by a remembrance of his promiſes, their thankefulneſſe by calling to minde his benefits, their fortitude by contemplation of his aſſiſtance, their lives directed by his life, who was the mirrour of the world for perfection and true holineſſe: the Prophet *Eſay* ſaith, *This is the way, walke in it.* Eſay 30. 21.

CHAP. II.

Wee are to learne, that the life of a Chriſtian is to bee paſſed over in this world, in an holy and vertuous converſation.

THerefore ſaith S. *Auſten*, hath God given unto every one of us, of Chriſt, to be called a Chriſtian, that in our very Name we ſhould evermore retaine a perpetuall memory of Chriſt, from whom we are ſo called Chriſtians. And withall, lead a life ſutable unto our name; for he taketh this *De vita Chriſtiana.*

this name of Christ in vaine, wh
doth not imitate Christ, saith th
same father.

It is not a true and living bran
that draweth not some ioyce from th
roote, nor is he a true Christian th
hath not some resemblance of Chri
from whom he is called a Christian.

It is the manner of great Princes an
Governours, forthwith upon the
investures, to places of greatest dig
nity, seriously to recount with them
selves to what authority among
men God hath called them, what t
doe, how to governe, and in conclus
on, which way to demeane themselve
like themselves: that is to say, answer
able unto their name and calling. Thi
care we finde to have beene in Kin
Salomon, who in regard of the dignit
whereunto God had called him, be
sought God before riches and honour
to give him an understanding heart
No lesse care should every Christian
have, whom God hath in mercy calle
to the estate of grace, a calling of ex
cellency, no lesse care I say, should

2 Chr. 1. 20.

there

there be of his converſation, to ſit downe and conſider for what cauſe he was redeemed, to what end, what will one day be required at his hands, upon his returne to him that did ſend him thither, and preſerved him whileſt he was here.

2 When *Naaman* the Syrian was healed of his leproſie by the power of Almighty God, (but by the direction of the Prophet) to acknowledge this benefit, well the knees of his body might bowe in the houſe of *Rimmon* a falſe God, yet when as he came there he made a ſolemne vow, the knees of his ſoule ſhould bend to the true God, whom he perceived to have done him good. 2 Reg. 5. 18.

When *Peters* wives mother perceived ſhe was cured of her Feaver, ſhe roſe up and miniſtred unto Chriſt, Mat. 8. 15.

When the people ſaw the care of *Ioſuah*, which he undertooke to bring them into the land of Caanan, they all cryd as it were with one heart, *O Ioſuah, all that thou commandeſt we will doe, and whither ſoever thou ſendeſt us, wee* Ioſ. 1. 6.

we will goe. Wee have received grea-
ter cure then *Naaman*, or then *Peter*
wives Mother did: some bending o
our hearts, some ministring unt
Christ should be remembred, and le
our *Iosuah* have his due, who leads u
unto that everlasting Canaan, that is
let us live worthy of Christ of whom
we be called Christians.

Luk. 1. 75. 2 When *Zachary* mentioned the
love of God, and what he had done in
visiting and redeeming his people, in
raising them up a mighty salvation, in
delivering them from the hands of
their enemies, he consequently annex-
eth the end of all, and what they who
were thus visited, and redeemed should
Luk. 1. 74. now doe to God, to wit: *Serve him in*
holinesse and righteousnesse all the dayes
of their life.

Titus. 2. 11, 12. The Apostle Saint *Paul* sheweth us
this reflexe of duty arising from mer-
cy received, in expresse words, *The*
grace of God (saith he) *hath appeared,*
that bringeth salvation unto all, and
teacheth us that wee should deny ungod-
linesse and worldly lusts, that we should
live

liue ſoberly and righteouſly, and godly in this preſent world, looking for the bleſſed appearance of the glory of the mighty God, and of our Saviour Ieſus Chriſt. Thereby ſhewing our firſt entrance into grace, and therwithall the workes of grace, and then in order the appearance of glory. The workes of grace, negatively and affirmatively: Negatively, Teaching to deny ungodlineſſe: Affirmatively, Teaching to liue ſoberly to our ſelves, righteouſly to our neighbour, holily to God. For what elſe doth grace require but the workes of grace? therefore we beſeech God, that we fall not among theeves, as the man that *deſcended from Ieruſalem to Iericho*, which would ſpoile us of this precious garment, and the true uſe thereof. *Lord* (ſayth *Dauid*) *keepe thy ſeruant from preſumptuous ſins, that they get not the dominion over me.* Luk. 10. 30. Pſal. 19. 13

3 What ſhould the children of light haue to doe with the workes of darkeneſſe? What ſhould Chriſtians walke according to the fleſh, who are by Luk. 16. 18. Rom. 13. 12.

are by Christ their Redeemer regenerate, and borne anew, for to live according to the spirit? *Alexander* (saith *Quintus Curtius*) willed that the Grecians and the Barbarians should bee no longer distinguished by garments, but let Grecians (said he) be knowne by their vertues, and Barbarians by their vices.

4 When Almighty God had brought his people from the Oppression of *Pharaoh*, and that they were now towards a land which should flow with milke and honey, *Moses* soberly adviseth the people after this manner, *And now Israel, what doth the Lord require of thee?* (as if he should say, *Israel* now consider then, what the Lord doth require of thee) *even that thou serve him.* If he be thy God, then must he have thy worship. Is he thy God? then will he have thy worship. He is thine in mercy, bee thou his in duty.

Deut. 10. 12.

Saint *Peter* adviseth the dispersed Iewes, and converted Christians to walke as the Children of God, Why? *Because*

1 Pet. 2. 10

Becauſe God had called them to an admirable light. S. *Paul* reſembling the time of the Law unto the night, by reaſon of the darke miſts, and figures thereof: (*the night*, ſaith he, *is paſt*.) and the ſtate of Grace unto the day, *the day*, ſaith he, *is come nigh*. the day, it is a lightſome time: what followeth? *let us caſt away the workes of darkneſſe. and put on the armour of light.* All which, as it inferreth a dignity in that we are called, ſo withall, a duty that is required of us who are called. Rom. 13. 12.

A ſmall ſinne in the world, is notwithſtanding great, in one profeſſing Chriſt.

S. *Bernard* thought it a thing prodigious in nature, for any one to have the firſt place, and the loweſt life, a high calling, and ſome abject courſe of living: becauſe the calling to place of Dignity, doth challenge unto it ſelfe greater ſincerity of life then is looked for in others of meaner condition. *Iob*, 1. 2. *Hee that ſaith, he abideth in Chriſt, ought to walke as hee walked:* what a madneſſe is it for any to boaſt himſelfe Bern. *l.* 2. *conſid. ad Eug.*

Qui dicit ſe manere in Chriſto, debet ambulare ſicut ille ambulavit.

himselfe to be a Christian, and t
tread under his feete Christ his pre
cepts? S. *Austen* saith, *What profite*
it thee to be called the thing thou art no
To beare the title of a Christian, an
to be in action nothing lesse? To be
Christian in name, but not indeed
To be a nominall, and not a real
Christian? to seeme, and not to be
To have the voyce of *Iacob*, but th
hands of *Esau?* One thing in shew
but another in substance? What dos
thou (saith S. *Cyprian*) rush in wit
a blinde heady zeale; thou knowes
not whither nor how, extinguishing
peace and charity, the true lights of
Christian life? Certainely vices, the
are as blemishes in the face of Chri-
stian profession. Zeale without know-
ledge is a blinde sacrifice, and know-
ledge without zeale is a maimed sa-
crifice, neither blinde nor maimed
should be offered to God. Let Chri-
stians be, what in deede they ought to
be, *viz.* an holy people to God. What
is a Christian? sure a disciple of Christ,
then whom there never was a better
teacher.

Quid prodest vocari quod non es? Aug. de vit. Christiana. Cypri. de Zelo & livo.

teacher. What is a Christian? one, then whom nothing is more laborious to serve God in this world, none more happy in the world to come, as Saint *Ierome* hath it, and so, an happy learner.

De S. Hieron. in vita eius.

5 *Aulus Fulvius* perceiving his sonne gotten up upon the wings of pride, and associating himselfe with *Catiline*, that fire-brand of the Common-wealth, comes and takes him aside, and schooles him after this manner: *Thou unthrift, have I brought thee up for such an end?* No, no.

When we finde our affections inclining to folly, let us say unto our selves, as *Aulus Fulvius* said unto his sonne: *Is this the end why God hath given us our being, and well being? Were we redeemed from sin, to continue in the lusts thereof? Were we freed from the servitude of the world to become servants againe to the world, being so bad a Lord?* Why were we redeemed unto good works? (should so great a price bestowed for us be cast away? God forbid.) Let us call to mind our adoption,

whereby we cry *Abba, Father* : if God be our Father, then must we remember what he requireth of us his sonnes, which is this, *Be ye holy, for I am holy* : the duty of the child is the fathers honour. We Christians are resembled unto the branches, and Christ unto the Vine, *Every branch that beareth not fruit*, that is, good life, *the husbandman*, that is, God, *taketh it away*. It is a glory to the Vine, when the branches bring forth good grapes.

1 Pet. 1. 16. ἅγιοι γένεσθε ὅτι ἐγὼ ἅγιος εἰμὶ.

Ioh. 15. 2.

We Christians are compared unto fruitfull trees, *planted by the waters* of pleasant streames of Gods graces, and therefore should bring forth fruit in due season. We may remember the curse of the Fig-tree that bare leaves onely, some shew onely of fruit, and that sentence denounced against the other tree, that bare no fruit at all: *The Axe is laid to the roote of the tree, every tree that bringeth not forth good fruit, shall be cut downe and cast into the fire.* The Axe, Death: the cutting downe, the execution of Iustice: the casting into the fire, the sentence of judgement

Psal. 1. 3.

Mat. 21. 19.

Luk. 3. 9.

udgement. *Now is the Axe*, there will e a now: *the Axe*, not a rod: *to the oote*, not to the branches: *caſt into he fire*, and ſo there is ſomewhat more then a cutting downe.

Daniel ſaid unto *Nebuchadnezzar*, Dan 4.19.
which *Iohn* the Baptiſt in effect ſaid Mat 7.17.
nto every one that is fruitleſſe, *This ree is thy ſelfe*. But for the good tree which bringeth forth good fruit, it hall be like the greene Olive, planted y the houſe of God. *Such a one* (ſaith eremy,) *ſhall be as a Tree that ſpreadeth out her rootes by the river and ſhall not feele when the heate commeth, but her leafe ſhall be greene, and ſhall not are for the yeare of drought, neither ſhal ceaſe from yeelding Fruit*. But the end Ierc.17.8.
f the fruitleſſe trees is to bee cut owne. Apoc.10.

And thus, as negligent Chriſtians ay be reſembled to a barren heath, which though it hath heate and moyture from above, remaineth ſtill bare nd barren: or to trees twice dead and lucked up by the roots: as vaine proeſſors are compared unto Trees which Iude. 12.

beare leaves, or at leaſt fruit goodly and pleaſant to the eye, like the Apples of *Gomorrah*, which are gone ſoone as you touch them: ſo the religious and truely devoted to the worſhip of God, are moſt fitly likened to good and fruitfull trees, graffed upon the true ſtocke Chriſt Ieſus himſelfe planted in that Vineyard, whoſe keeper is the Lord of Hoſtes, and looke for at their hands better then wild Grapes.

Eſa.5.1.

Eſa.5.2.

6 In the Acts of the Apoſtles, we reade, that the diſciples at *Antioch* were the firſt who were called Chriſtians, a name of great ſanctity, taken from anointing, a ceremony uſed among the ancient people of God, upon none but thoſe whom they counted holy, and had an holy calling, as Kings, Prieſts, Prophets, and therefore Chriſtians ſhould be as *Iohn* the Baptiſt, whoſe name was holy, whoſe teaching was holy, whoſe life was holy, all agreeing in one. He was a burning light, not burning, ſaith Saint *Bernard*, as zealous in fervency,

Act.11.26

Bern. in nat. Ioh.

but

but a light alſo as conſpicuous in charity.

But whence (ſaith *Iſidore*) have we this title? even from Chriſt, are we called Chriſtians, ſurely a great prerogative; he hath graced us with his owne name, cleanſed us with his own blood, and called us to be a people holy unto himſelfe.

The Apoſtle ſaith, *That wee are bought or redeemed with a price*: if it be ſo, then are we his, who hath paid our ranſome, and conſequently are bound to doe his will willingly, who hath bought out our freedome. *We are not debters* (ſaith he) *to the fleſh; to whom then?* We are debters unto the Spirit. *Sarah* ſaw *Iſhmael* playing with *Iſaac*, and ſhe ſaid unto *Abraham, Put away the bond-woman with her ſonne*: It is not ſafe for the ſoule to be dallying with the fleſh, caſt off the bond-woman and her off-ſpring or deſires: the playing of *Iſhmael* with *Iſaac*, which the holy Ghoſt by the Apoſtles calleth a perſecution. One ſaith, *This body of ours will not let us be*

1 Cor. 6. 20.

Rom. 8. 12

Gen. 21. 10.

Gal. 4. 29.

right Philosophers: but sure it is, this corrupt nature of ours unles we repres the affections thereof, it will not suffer or permit us to bee right Christians.

Macar. hom. There is a serpent within us, saith *Macarius*, that will entice with an argument *à jucundo*: the forbidden tree is most faire, forbidden pleasures, forbidden wayes are most delightfull. Had we (saith Saint *Bernard*) stood by, when *Adam* was betweene the perswasion of his wife, and the precept of his God: when one said, *Adam* eate, and the other, *Adam thou shalt not eate*, would we not have cryed out, and said: O *Adam* take heede what thou doest, the woman is deceived? The counsell we would have given to *Adam*, let us apply to our selves, and never hearken to the counsell of the flesh, which as another *Evah*, will draw us from our obedience to our God.

Ephe. 4. 22 The Apostle calleth the desires of the flesh deceiveable, because they deceive, and whereas other sins are mentioned

toned by one name, this of the flesh is mentioned by many: as adultery, fornication, uncleanneſſe, wantonnes: all theſe ſhew how vile it is.

It is ſaid, fly from ſin as from a ſerpent, but of all ſinnes fly fornication, ſaith the holy Ghoſt; for this ſerpent ſtingeth to death. He that will eate ſo often as he is tempted by hunger: he that ſtrikes ſo often as he is tempted by ire: he that will commit the ſin of fornication, ſo often as he is tempted by ill motions: what hath he (I ſay) not of a Chriſtian man, but of a man, except the Name? to follow ſenſuality, it is plaine beſtiall. I ſuppoſe (ſaith S. *Bernard*) if beaſts could ſpeake, they would call ſenſuall people beaſts.

Eccl. 21. 2. 1 Cor. 6. 18.

Bernar. in Cant.

Two things there are carefully to be conſerved of every Chriſtian, *conſcientia, & fama*, his conſcience and his report: his conſcience to God, and his report to men. It is not ſufficient, ſaith S. *Ierom*, to ſay, I care not for report, ſo I have a good conſcience. The Apoſtle gives a farther leſſon; *Provide things honeſt before God, and in the ſight of all men.*

2 Cor. 8. 21.

7 But is it credible that Christian profession should cloath her selfe with masking attire; and play her part on the stage putting on *the cloake of maliciousnesse*, as S. *Peter* speaketh; and *the visard of holinesse*, as S. *Paul* hath it, 2. *Tim.* 3. Or that those who beare the name of Christians, should endevour like Iuglers, to cast a mist before the eyes of the simple, worke dissimulation in so fine a webbe, cast such glosse upon corrupt dealing, as if all were holy: like hot Meteors in aire, which shoote and shew like starres, but are indeed nothing lesse? For these, deceive men they may, God they cannot: nay, they may one day finde they deceived themselves. If they spend one houre or two now and then in godly exercises, though all the weeke after they live in contention and envy, they thinke themselves good Christians, these have little of Christianity but the name.

In the Comedy of *Menander*, there is a *Hercules*, but not true *Hercules*: In the course of the world, there is a

Herod

Herod that pretends worſhip, but intends the life of an innocent Babe: here is an *Ahab* that proclaimes a faſt, thereby to compaſſe *Naboths* Vineyard: all is not gold that gliſters. 1 Reg. 21. 12.

When children often ſee a lively reſemblance, they thinke it ſome living creature, wiſemen know it to be but a picture, much more God: hee who knoweth all things knoweth what this is.

He is not a Iew which is outwardly a Iew: neither is that Circumciſion which is outwardly in the ſhew: but he is a Iew which is one within, and the Circumciſion is of the heart, not in the letter: whoſe praiſe is not of men, but of God. One man diſcerneth another by his habit, but God by his heart. The Arke (ſaith *Origen*) was it pitched within onely? No, but within and without. The *Kings daughter* (ſaith the Pſalmiſt) *was glorious*: was this glory outward? no, ſhe was glorious within. The coat of Chriſt was without ſeame, the converſation of Chriſtians ſhould be plaine and honeſt without diſſimula- Rom. 2. 28 29. *Orig. in Numb.* Pſal. 45. 13.

tion of Christians should be plaine and honest without dissimulation, or counterfeit shews of holines. *Behold,* Ioh. 1.47. saith our Saviour of *Nathanael, a true Israelite in whom there is no guile.*

Let vaine boasters talke of profession so long as they will, and make Religion (as they do) a matter of talke: unlesse they shew devotion to God, humble and charitable behaviour towards men, obedience to Rulers, love to their equals, and meeknesse to their inferiors, are they right Christians? No verily. When one ill affected, was now about to be salving his sore fingers; a certaine Physition perceiving by his countenance, his Liver was corrupt: My friend (quoth he) first seeke to salve what is amisse within.

Mat. 20.8. 8 At the end of the day shall it be said, call those discoursers? No, *call the* Iam. 2.18. *labourers; give them the penny.* S. *Iames* saith, *Shew me thy Faith by thy workes.* I am a mortall man, and cannot search the heart. Hast thou faith? let me see it by thy actions of life. Is it a lively faith?

faith? Why, where life is, there motion is: motion is the signe of a living body, and holy conversation of a living soule. It was said indeed unto him that came unto the marriage, *Amice*, friend: but if we mark the sequel, it was in effect said, *Amice & non amice*, Friend in profession, but nothing so in action: in Name, but not in nature, *how camest thou in hither, not having a wedding garment?* This wedding Garment (saith S. *Austen*) is charity; and so a corse of life agreeable unto the same. Mat. 22. 12.

When you see (saith Saint *Chrysostome*) the leaves withered, you may gesse the tree is not sound at the roote? Are wee not rooted in faith, the bud, the leafe, the flower, the fruits, is all from the roote. The fire so long as it is fire, it hath heate: and faith, so long as it is faith, it hath effects. Wherefore we must take heed that we deale not with our holy calling, as *Ammon* did with *Davids* servants when he disguised them, and cut their garments in the midst. Let us not separate those whom God hath joyned together, a *Chryso. in opere imperfect. hom. 3.* 2 Sam. 10. 4.

good

good profession, and a good conversation: good learning, and good living.

Eccl. 19. 27, 28. A man, saith *Syrack* may be knowne by his looke, and one that hath understanding, may be perceived by his gesture: Nay, a mans garment, and therfore much more his life, declare what he is.

2 Looke we into the lives of the former Christians, whose remembrance wee honour in our very thoughts, and whose vertues we cannot but admire, if we read how they spent their time, we shall finde that their whole course was a continuall exercise of piety: they were just in promise, they needed no other surety but their word: they were moderate in diet, plaine in attire, keeping a *decorum* in all their actions. They did not onely with *Simeon* see Christ with their eyes, but also take him up with them in their hands, and carry him about in their lives: we are (for the most part) Christians in shew, they were Christians indeed: we outwardly professe some-what, but there is a heart within

meaneth

eaneth nothing leſſe: and yet we ill be called Chriſtians: they inardly and outwardly were the ſame e ſaid well that ſaid it) they were ppy in reſpect of us, who received ith humility one uniforme faith: on this foundation they did build ld and precious ſtones, that is, actis of good life: we are ſtill hampeng and hammering about the very undation, and never ſettle our ſelves worke. Oh God! how much did ey endevour to pleaſe thee, and how ttle is the labour we take in this imortunate buſineſſe?

Tertullian ſetting downe the hardeſt enſure which the Chriſtians in his ime, had from their greateſt adverſaies, ſaith, that excepting they would ot ſacrifice to their Idols, their holineſſe was ſuch, as it made their very erſecutors to ſtand amazed at them, nd to cry out, What a miſery is this hat we are more weary of tormenting, then theſe men are of enduring orments? Nay, it made the greateſt Emperours themſelves to feare poore Chriſtians, *Tert. Apol.*

Christians, as *Herod* did *Iohn Baptist*, because he was a holy man, and one that feared God.

De quad. Mart. S. *Basil* affirmeth, that the very beholding of their constancy in suffering, made many Heathen men suffer with them. The devout life of a poore captive Christian woman (as *Sozomen* writeth) made a King and his family to imbrace the faith of Iesus Christ. And *Eusebius* sheweth, that *Maximinius* the Emperour could not but wonder, to see how sedulous they were in doing good, when their very enemies were consumed with misery, they tooke from their small store they had to releeve them: They buried their dead, and never ceased to follow them with the workes of charity. They were so religious, so humble, so just, so charitable, as they made great Tyrants to give out Edicts with *Nebuchadnezzar*, that none should worship any other God, but the God of the Christians.

Sozom. l. 7.

Euseb. l. 8. c. 8.

Dan. 3.

Iulian the Apostata, writing to *Arsatius*, Bishop of Cappadocia, said: This

his ſame Religion which they call hriſtian, is ſpread farre and wide, by aſon of the great beneficence of thoſe hom they call Chriſtians, to all mor- ll men of what Religion ſoever. Whence we ſee, that the greateſt ene- y of the faith of Chriſt, could not t acknowledge the ſincerity of the rmer Chriſtians.

Chriſtiana religio, propter Chriſtianorum erga omnes cuiuſuis religionis mortales beneficentiam propagata eſt.

Mercifull Lord, to compare our oldneſſe with their fervency, our egligence with their induſtry, our aint love with their burning charity, ve ſhall finde ſuch oddes, as we may orrow to ſee our owne defects in his caſe. Calling to minde the lear- ning of the ancient Fathers, we may hinke they did nothing but reade: eeing their workes, that they did no- thing but write: conſidering their de- votion, that they did nothing but pray.

10 How was God glorified in theſe? and how is God glorified in us when we truly ſerve him? To this end, Chriſt willed his Diſciples, that their light ſhould ſhine before men: and S. *Peter*

Matt. 5. 16.

1 Pet. 2.2. *Peter* exhorteth, that by our good workes we glorifie God in the day of Visitation: in effect, that we honour Christ by our Christian behaviour. *Stabilitatem in Fide, modestiam in verbis, in factu iustitiam, in operibus misericordiã, in moribus disciplinã, cum fratribus pacem, &c. Cyp. in Orat. Dom.* faith S. *Cyprian*, is to doe the will of God, which will is, that we have stedfastnesse in faith, modesty in words, uprightnesse in action, in workes mercy, in manners discipline, and peace towards our brethren. Ought not our uprightnesse to be inwardly, because it is unto God, and outwardly, because it is unto the glory of God?

Ioh. 13.34. *By this* (saith our Saviour) *shall men know that yee are my Disciples*, when he spake of love: which love, is the accomplishment of the whole Law. Every Generall in the field hath his colours, whereby he and his Company are knowne. Love is Christs banner, under which we all traine and keepe a seemely Christian March, following

Heb. 12.2. Christ our Captaine, *and finisher of our faith.* Our enemies are the assaults of sin, and temptations of Sathan: our

Ephe. 6.17 weapons are the *shield of Faith, the helmet of salvation, the sword of the spirit. Our conquest is a Crowne of glory.*

I

ave fought (saith the Apostle) *a good* 2 Tim. 4. 7
t; I have finished my course, I have
the Faith: henceforth is laid up for
a crowne of righteousnesse.

11 Looke up into heaven above, who are there rejoycing? Who are now triumphant in glory, but those who were sometime militant in the workes of grace? Who are now in that celestiall society of Angels, beholding the presence of God himselfe, but those who sometimes lived godly in the world, and were pure in heart? Cast we our eyes downward: to whom is that woefull dungeon of darknesse so often denounced, but unto dissolute and loose servants, who never thinke of their Masters returne, and the accompt which will one day bee required at their hands? The Schoolemen doe well distinguish of a double punishment: the one *Damni*, and the other *Sensus*: the one of losse, and the other of feeling: of losse, when they lose for ever his presence in glory, him, whom they would not receive so often offering himselfe unto them: Mat. 5. 2.

the

the punishment of feeling they would not endure the paine of a little repentance, and therefore shall suffer the punishment of eternall paine.

12 Of all Figures (say the Mathematicians) a circle is the most absolute because the beginning and end concur in one: such is our holy conversation which comes from God by grace, and ends in God by the workes of grace and in the fruition of glory: all our actions are from him, as the beame from the Sunne, as the smell from the flower, as the sparke from the fire. The Sunne is discerned by his beames, the flower by the smell, the fire by the sparks from thence proceeding. God is seene in his Creatures, admired in his workes, but most glorified in his servants the sonnes of men.

We know there is in man, somwhat more then man, Christ said unto the Phar sees, when the Herodians shewed him a tribute penny, *Whose image or superscription is this?* When we finde in our selves a most divine, and heavenly resemblance, let us say, Whose

Mat. 22. 20.

image

age is this ? me thinkes we cannot
reply, assuredly it is our heavenly
Lord, and therefore give we unto
him the homage of our hearts, and if
we have a thousand hearts, let us pay
them all in tribute unto him. The An-
gels of Heaven, looke for us, Iesus
Christ himselfe, (the Lord of Angels)
expects us, whom he hath chosen to
be heires of glory : should we follow
the world ? then may we feare the
punishment of the world. What is it
to gaine a Farme with him in the
Gospell, and lose Heaven? What is it
to be married to the momentany plea-
sures of a sinfull life, and for ever and
ever to be divorced from Christ ?

Luk. 14. 18.

There are in the holy Scripture pro-
mises laide downe of an happie state
to come ; to whom is this promised but
to the godly ? it may be well applyed,
which was misapplyed in the tryall
of the holy man *Iob*. *We doe not serve God for nothing*. As sure as God is
God, the righteous shall receive a re-
ward. We know that man is im-
mortall, and that his happinesse is not
here,

Philo de Fabrica mundi.

here, though that part which we ſe
(ſaith *Philo* the learned Iew) be mo
tall and periſh for a time, yet there
a time to come, when it ſhall be raiſe
and there is a part in man, which
bides for ever; nay, at the generall re
ſurrection both parts abide for ever.

13 Children when they are yon
love their Nurſes more then their tru
and naturall mothers: but commin
unto riper yeares, they then lo
where they chiefly ought, I mean
their true mothers: we are a while ad
dicted to the world, and loſe our ſelve
in the love thereof, but upon mor
mature judgement, we ſee that Go
onely ſhould have our love.

It is the manner of ſome Nation
(ſaith one) for the inferiours firſt t
ſalute their ſuperiours; and it is th
cuſtome againe of other Countries, a
a ſigne of benediction going downe-
ward, for the ſuperiours firſt to ſalut
the inferiours. This cuſtome Almigh-
ty God himſelfe obſerveth with men:
firſt, he ſalutes us by his benefits, and
and then we ſalute him by our obedi-
ence:

ce: first he loveth us as a father, then we honour him as children. Should we with the fed Hawke forget our Master? or being full with Gods benefits, like the Moone be then most removed from the Sunne, from whence comes all her light, and then by the interposition of earthly desires, become darke and eclipsed? Hath Christ done so much for us, and should we seeme to be carried away into the end where all things are forgotten, and doe nothing in serving him? God forbid. At that dreadfull day of Doome, the greatest part of evidence, saith Saint *Cyprian*, that Sathan will bring in against careless men is, the neglect of their dutifull serving the Lord Iesus, when he shall say, O eternall Iudge, for these, I never benefitted them, I never endured labour or travaile to redeeme them, and yet have they followed me: I no sooner tempted them to evill, but they obeyed me; thou camest from heaven, and endurest many things in the world to win them, and yet they never followed

Cypr. de opere & eleemo.

ed thee, thou didst shed thy most pre-
cious bloud to save them, and yet the
would never worship thee : hither
Saint *Cyprian*.

14 Now can we then omit the pe-
formance of our Christian duty
should it be said of holinesse, as it wa
Iob.28.22 once in another case, *Audivimus fa-*
mam : We have heard report of such
Mat.15. 11. *matter*, and so let it goe ? will ou
lip-worship serve the turne? the foolis
Luk.12. 43. Virgins were found with their *Sa-*
dicentes, so saying : but the good ser-
vants shall be found with their *Sa-*
facientes, so doing.

Gen. 27. 22. Our *Isaac* will not onely heare *Ia-*
cobs voyce, but *come hither my Sonne*
let me feele thy hands too, and then h
gives a fatherly benediction.

Luk.7. 22. *Iohn* sendeth his Disciples to Christ
to know whether he were the Mes-
sias that should come into the world
or whether they should looke for a-
nother ? The answer our Saviour re-
turneth, was this, *Tell Iohn what you*
have heard and seene : what you have
heard onely ? no, but heard and seene

He

He doth neither affirme nor deny, ſaith *Beda*, but would rather have his workes teſtifie of him, then that he would teſtifie of himſelfe. *Beda. in Lu.*

He came from heaven to doe his Fathers will on earth, and we here on earth, muſt doe his will, who is now aſcended up into heaven.

15 To comprehend many things within the circle of a ſhort concluſion, the ſumme of all is. There is nothing more ſweete, then to ſerve God. When *Pythagoras* heard a vicious fellow affirme he had rather ſpend his time in wanton company, then amongſt theſe fowre Philoſophers: No marvell ſaid he, for ſwine had rather be tumbling in the mire, than laid in the cleaneſt places of all. Eccl 23. 27.

There is no peace comparable to that which is wont to accompany the ſervice of God. It is ſaid of the *Dioſcorides*, men living far remote, yet profeſſing Chriſtian Religion, that dwelling in the midſt of the ſea, yet have they not the uſe of thippes: they live with ſuch quiet and content in their

eſtate,

estate, or without any desire of seeking superfluity. *Who shall ascend* (saith the Prophet) *unto the hill of the Lord, but even he that hath pure hands, and hath not lifted up his minde to vanity? he shall receive a blessing from the Lord, and righteousnesse from the God of his salvation.*

Psal. 24. 3, 4, 5, 6.

Nature hath taught the *Bombix*, or silke worme, providing before for her end, first, to winde her selfe all in silke, and then the becomming white, and winged, is in shape of a flying thing, and so she dieth. Let Grace leade us in the same course, first cloathing our selves with that precious silke of Christ his merits, and then become white for innocency and holinesse of life: and then with the wings of Faith and Hope, prepare our selves to fly to that heavenly repose of our everlasting rest in Christ Iesus.

CHAP.

CHAPTER III.

That the end of a Christian life in following Christ, is endlesse felicity in the life to come.

INfinite were it to shew how the Philosophers of old, as men in a winters night, amidst many strange and unknowne wayes, doe runne and range, they know not whither. Infinite were it (I say) to set downe how they spent all their life poring in the dark (if we respect the light of grace) in seeking and searching out what mans chiefest end might be. Some would have it to consist in pleasure: but if pleasure were mans chiefe happinesse, then beasts were happy; some in a sensuall life, if a sensuall life were mans end, then is man oft offended by his end. Some would have it to consist in riches, in honor, prosperity, and the like: but if that were so, then were man much worse then a clod of earth, because the end is ever better

then those things which are tending to the end. Briefly, to sum up the total of these distractions: if mans chiefest good consisteth in things mortall, then where becomes the felicity of the soule, which is a substance immortall, as sundry of themselves doe confesse.

2 To leave these men in the maze of their owne fancies, our Christian faith (blessed be God) teacheth us to mount higher, and to behold another end, which cannot be worne out, and therefore is not subject to feare: full of all happinesse, and therefore is able to satisfie our desires to the full: The difference then betweene those which remaine in the foggie myst of *Egypt*, those whom God hath in mercy placed in the little land of Goshen, is this; they to an uncertaine, but we direct all our actions unto a most sure and certaine end: they hope for some of what in shew, we for somewhat in deed: they are about the delight of the sense, we in the perfect contentment of the Soule in looking up to the

joyes whither all our endevours doe joyntly runne, as unto the ſole period of all our beeing.

Well is that ſtate wherein nothing is wanting. Saint *Peter* cried out, (and we may all cry out with him) Lord it is good for us to be here. Being freed from ſinne, we are made the ſervants of God; our fruit is holineſſe, our reward is everlaſting life. Let a Chriſtian but call to minde whereunto he is borne (ſaith the Apoſtle) or rather borne a-new, to wit, to an inheritance immortall, and it will ſoone rayſe him up from earthly deſires.

Domine, bonum eſt nobis hic eſſe. Mat. 17. 4

Rom. 6.

1 Pet. 1. 3

3 Will we heare what the Apoſtle ſaith (nay what he was not able to ſay) concerning the excellency of the end of man: *Eye hath not ſeene, eare hath not heard, heart cannot conceive the things which God hath prepared for them that love him.* The glorification of man is a ſtate inexplicable, and therefore to enter into it were to wade into a bottomleſſe Sea: Faith onely is the meanes whereby we can approach, and ſee but the backe parts,

1 Cor. 9.

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Exod. 33. 22. as *Moses* in the cleft, when the glory of God passed by. Of things infinite (say the Philosophers) we cannot but infinitely conceive.

1 Ioh. 3. 2. It doth not yet appeare (saith Saint *Iohn*) what we shall be, but that happy time will come when it shall appeare, and then we shall be like unto him: Mat. 13. 43. *At that day shall the just shine as the Sunne in the Kingdome of their Father.* A marveilous saying of Christ our Saviour, and in humane sense almost incredible, that the children of God shall shine, and become as clear as the Sunne: sure they shall not need the light of the Sun, who shall themselves shine as the Sun.

Here we are as the clouds, some higher, some lower, all goe to and fro: there shall we be as fixed starres in the firmament of glory: here we are fighting with enemies, there we shall be triumphing without enemies: here striving to overcome, there secure with victory: here in action, there in contemplation: here in the way, but there at the end of the way.

4 T be re

4 The end now conſidered, the meane precedenc unto this end, remaineth to be obſerved. For the meane, onely this, religion and piety is the way, a Chriſtian courſe of life is the gate whereby we enter into the confines of this ſanctuary, a careſull conſideration of our calling to the ſtate of grace, is the Porter that keeps good motions in, and keepes evill motions out.

For Religion and piety, let the Epicure propoſe to himſelfe pleaſure, the Atheiſts plots and caſtles in the aire: the Chriſtian hath where to reſt his ſoule, knowing that the end of his being in this world, was to ſerve God, and the end of ſerving God, is to enjoy endleſſe joys in the world to come. For it cannot be, that hee for whom the world was made, but that hee ſhould have ſome further end, more excellent then the world, for the accompliſhment of which, he never ceaſeth, untill he be there: as all naturall things tend unto the center, and when they are there, they would not be removed.

Lactant. de divino præmi. lib. 7. cap. 10.

Basil in Psal. 114. κατὰ ὀφειλημάτων ἔργων ἀποδιδόμενον, ἀλλὰ κατὰ τὴν μεγαλοδωρεὰν θεοῦ.

5 In which course of a Christian life, sayth Saint *Basil*, there is a reward, a reward indeede: farre above the worke, and exceeding the desert thereof, by reason of the magnificence of him that rewardeth the worke. A serious consideration hereof cannot but encourage Christians against all difficulties that may occurre in pursuing this reward. When King *Alphonsus* was perswaded, as Stories mention, not to attempt warre for feare of imminent danger: I feare not danger (quoth he) for who hath ever attained victory without adventuring dangers? Distrust and feare of difficulty doth often dissuade us from the prosecuting and pursuing of this reward. If all difficulty should dismay us, then how should we attaine our hoped end? For who hath ever attained the same end, since the foundations of the world, without labour and difficulty? Christ himselfe went not up into glory, but first he suffered paine.

One being asked, whether he would be *Socrates* or *Crœsus*: the one an industrious

dustrious and painful Philosopher, the other a man flowing in all abundance: answered, that for this life, he would be *Crœsus*, but for the life to come, *Socrates*: thereby shewing, that here rich men are happy, but hereafter good men are happy: now of the two, future happinesse is the better: the case is plaine. For the attaining of this happy Christian end, the Christian must apply himselfe to observe the meanes precedent unto the same. When our Saviour Christ cured the blind man in the Gospell, his least touching, nay his word onely was sufficient to have restored him his sight, yet to shew how he required industry, the blind man must goe and wash at the Poole of *Siloam*. Yea, it is observed by the learned, that our Saviour for the most part never cured any man, but he straightway injoyned him some duty: as to the Leapers, *Goe shew your selves to the Priest*: To another, *Give God praise*: To a third, *Sin no more*. Saint *Paul* the Apostle had received by divine revelation, that

Ioh. 9. 11.

Luk. 17. 14. Ioh. 5. 14. Act. 27. 41

none with him in the Ship ſhould periſh; what then? muſt all be ſecure and wilfully caſt themſelves into the Sea? No, that had beene to have tempted their preſerver, but when the caſe ſo requireth, every one muſt endevour himſelfe for to uſe the meanes ordained to ſave his life. We are all bound for heaven, and we ſaile in this mortal life with contrary winds, ſometime there is a tempeſt, and anon commeth a calme: the one is ready to make us doubt of God by impatience, the other to forget him by ſecurity. Therfore foure principall vertues we muſt ever exerciſe in this paſſage. *The love of God, the hate of ſinne, the hope of mercy, and the feare of juſtice,* which ſhall ever guide us in a right Chriſtian courſe unto our journeyes end: all the way meditating, that God is an Ocean ſea of infinite goodneſſe, and that of this goodneſſe hee firſt created the world: by this, he ſtill guideth it: by this, he ſuffereth many injuries offered to his moſt ſacred name, by this, hee cauſeth the Sunne to riſe upon the good

good and evill, by this, he maketh the raine to come down upon the juſt and ſinners, by this, he hath ordained man ſo many meanes and helpes to come unto him: and laſt of all by this he would not be alone in a ſtate of high excellency, but hath vouchſafed his creatures, *Men and Angels*, to be partakers with him, and in a manner conſorts of his glory. Could ever man ſo much deſire his owne good, as he is now brought unto by the goodneſſe of his GOD? oh the depth of the wiſedome of the riches of the mercy of God!

7 Now all this conſidered, who is able ſufficiently to expreſſe the dignity of our Chriſtian calling, the end whereof is ſo joyfull: All the labours of a religious life are no way comparable unto the excellency hereof, our faſting, our praying (the chiefe matter we are to attend; our ſerving of God, is the beſt time beſtowed of all. Things of the world are ſubject to mutability, ſtrife, diſcord, envy; but the the time will come, when the ſhepe

shall no more feare the Wolfe : the glorification of man in the life to come is such, as he shall cry out with *David*. *Lord, what am I, that thou hast brought me to this?*

2 Sam 7. 18.

8 Next consider we what happinesse doe they lose, that neglect so great a prize proposed unto them, for the vaine pleasures and sensuall delights of a sinfull life? It is said of one *Lysimachus*, who being in battel against the Scythians onely to satisfie his appetite and procure a little liquor to stay his thirst, gave himselfe over into his enemies hands : when he was now leading away captive to perpetuall misery, hee then began to acknowledge in these words his owne folly : O (saith he) for how little pleasure, what liberty, what felicity have I lost? seeing his Country men to returne home with joy, and himselfe haled along by his enemies to remaine in misery.

Oh that men would consider *Lysimachus* his care, and not lose their eternall Liberty, for some momentany

and

and fading delights: what a wofull caſe will it be, to ſee themſelves leading unto that rufull ſervitude, and to behold the ſervants of God, going in triumphant manner to rejoyce, and to live with him in Glory? Wherefore leaving all allurements of this tranſitory life, let Chriſtians cheerefully goe forward to the prize of the high calling in Chriſt Ieſus, knowing that *the triall of their faith* (as Saint Peter ſaith) *is much more precious than gold that periſheth, though it be tried with fire, that it may be found to the prayſe, and the honour and glory of God, at the appearing of Ieſus Chriſt, whom having not ſeene they love: in whom now (although they ſee him not) yet doe they beleeve and rejoyce with joy unſpeakable and glorious, receiving the end of their faith, even the ſalvation of their ſoules.* The Mother of *Lemuel* exhorted her ſonne, not to be won with the vanities of the world. And why ſo? Becauſe, ſayd ſhe, thou art a man of worth. We are of worth, who are reſerved to ſo happy an end: therefore let

Phil. 3. 14.

1. Pet. 1. 7.

Pro. 31. 1. 2.

let us resolve manfully with *Ioshuah, I, and my house, will serve the Lord.*

Iosh. 24. 15.

That there is an estate and condition of felicity in the life to come, none will deny, unlesse he deny God: that this estate and condition is man his end, we know and cannot but know.

To conclude then, the end of a Christian life, is not as *Anaxagoras* dreamed of the life of man, to behold the heavens, but to live in heaven. The dead in Christ, shall rise, then we which are alive and remaine, shall be caught up together with them in the clouds to meete the Lord in the ayre, and so shall we ever be with the Lord, Amen.

1 Thes. 4. 17.

CHAP.

CHAP. IIII.

That our beſt direction to live Chriſtianly, is to follow the example of Chriſt our Saviour, who was given unto us not onely a ſacrifice for ſinne; but alſo a moſt perfect patterne for imitation.

ALthough the chiefe, and principall end why God ſent his Son into the world, was, that man might be redeemed; yet convenient was it alſo for man to have propoſed unto him the example of his Redeemer: wherefore ſaith *Leo, ille homo,* that man (meaning Chriſt) ought for to be God, to bring a remedy to man fallen; *Ille Deus*, and that God alſo ought to be man, to propoſe unto man an example of living, ſo he was to be both God and man. Now then our Saviour Chriſt, as he was God, he is the object of our Faith: as man, an object of

of our life. As he gave himselfe unto the Father a sacrifice, by whom wee were redeemed, so did hee exhibite himselfe unto us beleevers, an example of holinesse of whom he will be followed: for he pleased God by his sacrifice, and bound men in duty by his example. Therefore he was the summe of the Lawe and Gospell; the Lawe teaching us what to doe; the Gospell what to beleeve: so in Christ, both beleeving and doing concur in one. The scope of the Lawe, was the avoiding of sinne: and the scope of the Gospell a satisfaction for sin: the Lawe drives us to grace, and grace enableth us to pleade in Christ a satisfaction of the Lawe. The Law saith, he that sinneth
1 Ioh. 2. 1. shall dye: The Gospell saith, if we sin, wee have an Advocate with the Father, and a good Advocate doth often helpe a bad cause.

To shew in the first place, that hee was a satisfaction for sinne, it is an axiome so generally received on all parts, as all Christians in a manner
1 Ioh. 1. 7. ioyne hands in this, *Sanguis* IESU, *the*

bloud

bloud of IESUS *cleanſeth us from all our ſinnes.* This is a ſure confeſſion of faith, upon which we ſtay, as the houſe upon the foundation; *Adam* did eate the Apple, Chriſt paid the price, and a deare price was it.

The woman in the *Apocalyps*, ſignifying the Church, ſhe was cloathed with the Sunne: this cloathing was the righteouſneſſe of the Sonne of God. Our righteouſneſſe (ſaith Saint *Auſten*) Where is it? It is his righteouſneſſe that muſt do us good indeed: S. *Bernard* ſaith, It ſufficeth for my juſtice only, to have him reconciled unto me, againſt whom onely I have ſinned: yea, ſaith Saint *Ierome*, when we confeſſe our ſinnes, which we cannot but doe, when we well remember them: our righteouſneſſe conſiſteth not in merit, but in mercy. Men may argue and toſſe matters too and fro, ſpeaking this or that of merit, but come we to the touch, open the cloſet of the conſcience, and aske what is deſerved, then the caſe is altered. The learned in the Schooles, may debate the

Sufficit ad iuſtitiam ſolum habere propitium cui ſoli peccavi Bern. *Epi.* 119. Ier. *in dial. cont. Pelag.*

Duran. li. 2 dist. 88. Quæst. 4. Th. Aluc. Gen. li. c. 44.

the question *pro & contra*, but come to their devotions, and there we find all meriting ascribed only unto mercie. Aske what is to bee done of others, happily one thing may bee answered, but aske in good earnest what they thinke of themselves, they will tell you of another.

Tutius est oblivisci meritorum, & in solam Dei misericordiam respicere. Card. Bel. lib. 5. de just. c. 1. Gen. 27. 35.

One of the greatest Clarks that this age had in matter of Controversie, when hee had long discoursed of the controversie of Iustification, and therein left never a stone unturned, towards the folding up of all, hath these words: It is more safe to forget merits, and to looke only unto the mercy of God. So, when men have wearied themselves in matters of doubt, they finde (O holy Christ) that thy only merits must stand them in stead: comming for a blessing, we must have our eldest brothers garment on, as *Iacob* had.

2 To proceed then, as Christ our Saviour was a sacrifice for sinne, so also was he an example of Christian-like living; a condition of life he undertoo

dertook amongſt men, which he choſe firſt of all to redeeme man, which he could have accompliſhed by one death onely, then that by that courſe of life, he might propoſe unto men an example of living, and that as hee redeemed them from the tranſgreſſion of *Adam*, ſo he might alſo draw them from the manners of *Adam*. Therefore did our Redeemer, ſaith one, repaire man, that being redeemed hee might learne how to adhere to God, and to live worthy of his Redeemer, and become carefull not to fall into a relapſe againe.

Gaudier de Chriſti imitatione

Againe, the perfection of the creature, is to be joyned with his Creator, and as much as may be to be made like unto him. We have carried the Image of earthly *Adam*, let us alſo carry the Image of the heavenly, ſaith the bleſſed Apoſtle. Laſt of all, wee are promiſed to be like Chriſt in the ſtate of glory, let us have ſome likenes of him in the ſtate of grace. God we know hath given his Sonne to be like unto us, wee muſt withall conceive

that

that his will is we ſhould in ſom
meaſure be like unto him. To bea
1 Cor. 15. the image of the earthly *Adam*, wh
is it but to follow the old *Adam*
diſobedience? to beare the image
the heavenly, what is it but to follo
Chriſt the new Adam in holineſſe?

4 And now to run a little over t
whole life of the Son of God, ſee w
in the courſe of the ſame life, eve
age, every action therein, (ſo farre
our capacity is able to conceive) an
we ſhall find it a Schoole of inſtr
ction, a perfect rule of moſt perfe
diſcipline: no where doe we behol
ſuch a preſident of love, of humilit
of patience, of chaſtity, and in a wor
of all vertues, as in his moſt hol
courſe of life. Where is there tru
wiſedome, but in the Doctrine o
Chriſt? true fortitude, but in the pa
ſion of Chriſt? true clemency, bu
in the mercy of Chriſt? true humil
ty, but in the obedience of Chriſt?
He was made man, and walked in th
world as man, that he might teach
man to live, as he taught him to be-

leeve,

leeve. Before ever he preached in words, he preached moſt effectually in works. *O ſacred Babe, heavens bliſſe and hells bane, lying in the manger at Bethelem, and brought up in a meane hoſtage at Nazareth.* What elſe did he teach by all this, then contempt of the world, his exile or baniſhment in Egypt, his being borne in the dayes of cruell *Herod?* What doe we hence learne, but patient ſuffering of perſecution? by his faſting in the wilderneſſe, auſterity of life? by his conflict with the Tempter, how to withſtand temptation? Behold we the contumelies offered him of the Iewes, calling him a blaſphemer, a friend of Publicans, a ſeducer of the people: what a leſſon have we here of patience? Let us ſee his labours and travels in the world: his journeying from City to City, how he teacheth in the day, and is all the night praying: his Chaſtity, whoſe virgin-Mother brought forth chaſtity it ſelfe: his Love, who ever more charitable then he, who in the pangs of Death, prayed for his perſecutors?

persecutors? His obedience, was the ever greater? as an innocent Lambe

Esa. 53. 7. *opened not his mouth before the shear* nay, *he became obedient unto death, ev unto the death of the crosse.* Yea fai

Phil. 2. 8. *Maluit perdere vitam, quam perdere obedientiam.* Saint *Bernard* he chose rather to loo life, than obedience. Like a good Ph sician, who to stirre up his patient take his potion, himselfe first begi neth unto him.

5 Againe, by his nakednesse w learne, how to cloath us; by his ga and vineger how to delight us. It w speake of the world and worldl things, who ever lesse respected the than he? If we consider care of hea venly, thither tended all his care. I almes, where was there ever such a almes-man heard of, that gave h owne body and bloud to refresh th hungry? If bountifulnesse, Paradise i selfe was granted unto a sinfull sute at the very first motion.

What can a Christian heart de sire which is not found with spirituall delight in the life of Christ? What vertue can hee with, but there hee shall

ſhall ſee a moſt lively image thereof?

Chriſt was the eye that was without moate, the white without ſtaine, he was the Lambe without ſpot or blemiſh. The Prophets ſhew his innocency before he comes, and being come, the Evangeliſts approve the ſame: the Chronicles of heathen men are not ſilent; the Roman Regiſter makes report of *Ieſus, which was called of the Nations, the Prophet of truth, a man goodly to behold, having a reverend countenance. his ſtature ſomewhat tall, his hayre after the colour of the ripe hazellnut, from his eares ſomewhat criſped, parting it ſelfe in the middeſt of the head: and waving with winde, after the manner of the Nazarites, his face without wrincle, mixed with moderate red: his beard ſomewhat copious, tender, and divided at the chin: his eyes gray, various and cleere: he is in rebuking ſevere, in inſtructing amiable, and merry with gravity: hee ſometimes wept, but was never ſeene to laugh: in talke ſober, and full of underſtanding, ſparing and modeſt.* Thus as ancient records

Lentulus ad Senatum. Centur. 1.

records hath laid it downe we m
behold him according to that of t
Psal.45.2. Psalmist: *Goodly to see to above all*
sonnes of men. Outwardly, his gra
full behaviour was such, while
walked in the world, that the wo
it selfe did behold him with high re
rence and admiration: yet his ext
nall feature compared with his
ward graces, the externall was far
ferieur to that hidden excellency
his.

1 Sam.9.2 *Saul* was higher than all the m
of Israel by the head, Christ the He
of the Congregation is above all: t
lights of the starres are many, b
all are not comparable to the light
the Sun. Holy men have a measur
of grace, but the Son of man had gra
without measure: wherefore take th
piety of *Enoch*, the faith of *Abraham*
the patience of *Iob*, the meditation
Isaac, the chastity of *Ioseph*, the meeke
nesse of *Moses*, the zeale of *Phinehas*
the uprightnesse of *Samuel*, the merci
fulnesse of *Toby*, the devotion o
Dan. 9. 24. *Daniel*, and with these the wisedome

of

of *Salomon*, put them all together as a cloud of witneſſes, and Chriſts example is in ſtead of all. Wherefore he is called, *Sanctus Sanctorum*, The holy of holies. In this ſacred place (ſaith the Apoſtle) was contained the golden Cenſer, the Arke of the Teſtament, the golden pot that contained *Manna*, the rod of *Aaron*, that being dead budded againe, the wings of the Cherubims, overſhadowing the mercy-ſeat: So in Chriſt is contained the Arke of the Covenant betweene God and man, with the Cenſer, the acceptation of the Prayers of the Saints, with the golden pot that contained *Manna*, the bleſſed Sacrament, with *Aarons* dead rod that budded againe, the hope of the reſurrection: the two Cherubims that looked face to face, the two Teſtaments, both looking unto one Mercy-ſeat, to wit, Chriſt, whom *Eſay* calleth the *Prince of peace: Aggai*, the *deſire of the Nations*: *Malachie*, the *Sun of righteouſnes*: the Angell, *Ieſus*, *Who ſhall ſave his people from their ſins*.

Heb. 12. 1. Dan. 9. 24. Heb. 9. 3.

Eſa. 9. Agga. 2. 8. Mal. 4. 2. Mat. 1. 21.

7 There was none of thoſe beatitudes

tudes (saith Saint *Austen*) of whi
our Saviour spake in his first Serm
upon the Mount, whereof he was n
onely a teacher, but also a perfect a
full observer, for Christ everm
lived as he taught.

Aug. in Ser. in Mont. Mat. 5. 1.

He exhorteth to be *poore in spiri* who poorer than he, who becam from being equall with God, fa lower than the Angels, *yea, a scorn men*, as the Prophet speakes? He exhorteth to *meekenesse*: who mo meeke than he, who was as a sheep not opening his mouth before t shearer? He exhorteth to *mourni* who hath mourned, as he mourne who in the dayes of his flesh, did o fer up *Prayers and supplications, w strong crying and teares, unto him th was able to save him?* He exhorteth *hunger and thirst after righteousnes* who could hunger and thirst mo than he, who gave his life for the rig teousnesse of many? he exhorteth *suffer persecution for righteousnesse sak* who ever suffered more, or with mo patience than did the Sonne of God

Heb. 5. 7.

Laſt of all, he taught his Diſciples *to leave all for the love of him*: but he firſt left all for their love, when hee left his kingdome in heaven.

8 It is ſaid of *Caſar*, that in his greateſt attempts, hee uſed not to his Souldiers that word of authority, *Ite*, goe you: but after a moſt loving and ſociable manner, hee would ever ſay unto them, *Eamus*, come let us goe. It was moſt true in Chriſt before all other, he never but led the way before his Diſciples, in all holineſſe, in all trials and tribulations; in all conflicts which are wont to ariſe in the life of man. And therefore the Apoſtle willeth us, to *runne with patience, the race ſet before us, looking unto Ieſus the Author and finiſher of our faith.* Heb. 12. 12.

9 Stories relate, that in Greece, in the fields called *Paluſtris*, where yong men exerciſed themſelves in wraſtling, there were ſet up the ſtatutes of ſome valiant Champions, that the yong men that ſhould wraſtle might fix their eyes upon them, and ſo be encouraged to ſtrive as thoſe had ſtriven

before, obtaining the victory. The life of a christian is a wrastling-place wee may looke upon many excellent Champions, but Christ is in stead of all.

From a conflict, to come to an holy conversation of life; for holy conversation of life, what better example could ever have bin given, than the example of Christ? How could our pride be better suppreſt than by his humility? our stubbornneſſe better leſſened than by his meekeneſſe? our vanities better expelled than by his labours? our impatiency better qualified than by his patience; where have we (saith Saint *Bernard*) true justice but in his mercy, true fortitude but in his constancy? Christ was made unto us (saith the Apostle, *Wisdome, and righteouſneſſe, and ſanctification, and redemption. Wisdome*, by instructing us; *righteouſneſſe*, by absolving us from our sinnes, *ſanctification*, by giving us his spirit to enable us to leade sanctified lives, and *redemption*, by purchasing us life by his death.

1 Cor. 1. 30.

The

That we ſhould not love Gold (ſaith Saint *Auguſtine*) Chriſt taught us to contemne gifts offered: that wee ſhould not feare hunger, he faſted: that we ſhould not diſtruſt nakedneſſe, he forbad his diſciples diverſe change of rayment: that wee ſhould not bee diſmayed at tribulations, hee endured tribulation: that we ſhould not feare death, he died. He hath levelled and laid out unto us the way which leadeth unto life: yea, and is gone before us in the way like another *Ioſeph*, to provide for his Brethren. *Aug. Epi. 111. ad Iulianum.*

10 In the meane time, if we follow his ſteps, ſo farre forth as our weakneſſe is able: if his way be our way, his joyes ſhall be our joyes.

Him we have the guide of our journey, the author of our health: *Quod eſt Chriſtus* (ſaith he) *erimus Chriſtiani, ſi Chriſtum fuerimus ſequuti*: that which Chriſt is, wee Chriſtians ſhall be, if we follow Chriſt: wherefore, O Lord (ſaith Saint *Auſten*) grant I may bee thine in love and imitation, as I am thine by creation and redemption. In Medi.

Cant. 1.

11 The Spouse in the Cantick saith, *I am blacke*: but marvell not saith she, the *Sunne* hath made me so the *Sunne*, but what *Sunne*? the *Sonne of righteousnesse*. And how could she be? Yes, *the Sonne of God*, his labours and troubles in the world, his reproaches and suffering made him look with a sorrowfull hue: *He was wounded* (saith the Prophet) *for our transgression, and broken for our iniquities the chastisement of our peace was laid upon him*, in our suffering he suffered with us, and for us, teaching us by his example to suffer.

Esay 53. 5.

1 Pet. 2. 21.

Christ is said to be a Mediator betweene God and man, in that he appeased God by his sacrifice, and bound man unto him by his example.

CHA

CHAP. V.

That this example of Christs life, ought ever to ſtand before the eyes of the mindes of Chriſtians, teaching them to learne to live.

THe skilfull Pilot, as hee often caſts his eye unto the Stars and Planets above, ſo is his hand alſo buſie at the Helme beneath. The Chriſtian man betweene contemplation and action, faith and good workes, doth the like: by faith he lookes up to Chriſt his Deitie, by good workes he practiſeth the vertues of his humanitie: in the one he worſhips him as God, in the other he beholds him as the moſt abſolute paterne for imitation, that ever walked amongſt men.

Now in this caſe, the contemplation of the manhood of Chriſt our Saviour (ſaith St. *Bernard*) is more ſure for ſome ſort of men, than the high contemplation of the Godhead. *De vita Chriſti.*

For the contemplation and imitation of his manhood, amongſt other effects this is one, to propoſe unto our
Ioh. 13. 15 ſelves *a patterne for imitation.* We may perceive that our Saviour uſed this as a ſpeciall argument, to perſwade his Diſciples to humility and
1 Pet. 2. 21. love, *Dedi vobis exemplum, I have given you an example.* Saint *Peter* ſpeaking of his ſuffering ſaith, *Chriſt ſuffered; leaving us an example.* When the Apoſtle would have Chriſtians to follow him, he tels them his meaning was, they ſhould indeed follow
1 Cor. 11. Chriſt: *Be yee* (ſaith he) *followers of mee, as I follow Chriſt.* When he commeth to exhort them, to forgive one another, he would have them to thinke of him who hath forgiven us
Eph. 4. 32. all, ſaying: *Forgive you one another as Chriſt forgave you.* Saint *Iohn* likewiſe layes downe the matter plainly
1 Ioh. 1. 6. *He that remaineth in him, ought to walk as he walked.*

3 Why did Saint *Auſten* ſay, that every of Chriſts actions, was our inſtruction: and Saint *Ambroſe* will

that

that the wiſe men of the world would be wiſe indeed, and learne to follow Chriſt in lowlineſſe of minde, that they would ever ſet before them his example who is gone before us to heaven? Therefore *Gregorie* amongſt other high and heavenly ends of Chriſt his comming in the fleſh maketh this one: the Son of God, tooke the forme of our infirmity, bare the ſcoffes of contumelies, the reproches of irriſion, the torments of ſuffering, that ſo God might teach man. To this *Iſidore* addeth: Chriſt aſcended unto the croſſe, died, and roſe againe the third day from the dead, to leave us a double example of ſuffering and riſing againe: of ſuffering, to conforme our patience: of riſing, to confirme our faith. For the confirming of our faith, we ought to caſt off all impediments to come unto him: of whom wee may ſay with *Iehoſaphat* of old time, as they did of their Ruler, *Cum ignoramus quid agere debemus, hoc ſolum reſidui habemus, ut oculos noſtros dirigamus ad te:* When *wee know not*

Filius Dei formâ infirmitatis noſtræ ſuſcepit, ad hæc contumeliarum ludibria, illuſionum opprobria, paſſionum tormenta toleravit, ut doceret Deus hominem. Greg. mor. Iſid. lib. 10 cap. 29. de Eccleſ. officijs.

2 Chr. 20. 13.

what wee doe, O Sonne of God, this onely is left unto us *to lift up our eyes unto thee.*

4 For worldly pleasures, those of the best sort, if they are honest, yet they perish: if otherwise, we perish: onely to follow Christ is mans chiefest good. *Abimelech*, the sonne of *Ierubbaal*, goeth to the men of *Sechem* and thus speaketh to perswade them: Iudg. 9. 1. *I am of your kindred, of your bone, and flesh:* the men of *Sechem* answered, *Our hearts are moved to follow Abimelech, he is our brother.* We have somewhat more to move us than these men had, if we remember our selves well, and therefore may more truly say, *We will follow the Lord Iesus, he is our Saviour.*

Deut. 32. 11. 5 The Eagle to learne her yong ones to flie, doth often-times flutter over them, all to teach them to raise up themselves by little and little, and so at last to be able to take their flight and be gone. What doe all the precepts and examples of Christ our Saviour, but hover over us that we should learne

learne to lift up our ſelves from earthly affections, and in time aſcend to heaven, whither he aſcended?

The divine Majeſtie might have uſed his power, and by his onely precept commanded; he might alſo have enforced our wils; but becauſe that was not agreeable to humane nature; of his infinite love God became man, hee tooke on him the nature of man, and therein did many things for our example. The Subject will follow his Prince, the Servant his Maſter, the Souldier his Captaine, the naturall child deſireth nothing more, than to manifeſt the vertues of his father. Is he then worthy to beare the name of Chriſt, (ſaith Saint *Auſten*) who doth no way endeavour the imitation of Chriſts actions? in that we beleeve in him, wee acknowledge him our God, in that we endeavour to do that which Chriſt did, as man, we do that which chriſtian men ſhould doe. *Aug. de vita Chriſtiana.*

6 The holy Scriptures were not therefore given us, that wee ſhould have them in bookes, onely to reade

or peruſe them, and ſo no more: bu
the folding up of all is, a pronouncin
of them *bleſſed that doe his Commande
ments.* Farre better is it with the La
cedemonians to doe well, than wit
the Athenians to ſpeake well, or onl
know what belongs to well-doing.

Chriſt hath done his part, and con
formed himſelfe to us, our part r
maines to conforme our ſelves unt
him. In the way of life, whom ma
we more ſafely follow, than the wa
Phil. 2. 5. it ſelfe? *Let the ſame minde bee in yo*
(ſaith the Apoſtle) *that was in Chriſ*
the ſame, that is in humbleneſſe o
minde, a reſemblance of the ſame.

7 Whence it is, that wee are ſ
ſoone caſt downe with every tou
of adverſity, but that we doe not deep
ly conſider Chriſts conſtancy, in ſuffe
ring all kinde of adverſity? Whenc
is it that we are ſo eaſily carried awa
with every alluring and deceitfull va
nitie, but in that we lightly paſſe o
ver Chriſts contempt of the world
Fulgen. de conu. ad Throd. who, ſaith *Fulgentius*, will not deſpi
his cottage, when he ſeeth a Senato
deſpi

deſpiſe his large and ſpacious buildings? And who contemnes not earthly things, to get heavenly, when hee ſees a Conſull of Rome doe the ſame? Yea much more, what Chriſtian man in the world, will place his whole delight upon a tranſitory eſtate, when he ſees the Sonne of God paſſe this life, onely ſeeking his fathers glory in heaven?

Sure it is, that whereas our lives here, are partly guided by precepts, and partly directed by examples; had we no precept in the world, the only life of our Redeemer were enough for our guide and direction, in the way of godlineſſe.

8 Our Saviour reaſoneth with the Iewes after this manner; *If yee were the children of Abraham, then would ye doe the workes of Abraham.* He calleth himſelfe a ſhepheard, and we are reſembled unto ſheepe: now although ſheepe, according to the Philoſopher, be *pecus erraticum*, a cattell given to ſtray: yet ſaith our Saviour, *They will heare the voice of the Shepheard, and follow*

Iohn 8.39

Ioh. 10.14

follow him also. Of whom may wee more justly take a forme of godly life, then of him who in all things did the will of God, nay called it his meate *Iohn* 4.34. to doe the same will, as if it were his delight, so ought it to bee ours.

Aug. de vit. Christ. Arist. de nat. Anima.

10 Awake, O Christian soule, saith Saint *Austen*, awake and imitate the footsteps of thy Lord: hee teacheth thee, who is the way, the life and the truth: the way without erring, the truth without deceiving, the life without fading: the way, by example: the truth, by promise: the life, by reward. Neglect not the following of so gracious a Lord. How shall the negligent be one day confounded, to see him so carefull of doing good? A thing little thought upon by them, much lesse practised? The voluptuous to see him in glory, who once lived in fasting and great austerity? The proud, in seeing him exalted, who refused earthly pompe? The covetous in beholding him Lord of heaven and earth, who never followed the riches of this world

world? Mercifull God! what a ſtrange ſight will this bee unto them? how ſhall they bee amazed in themſelves? how often will they wiſh with ſighs, they had walked in his wayes? *Dionyſius* the elder, when he heard of the great folly committed by his ſonne, he cals him to him, and reaſons with him after this manner: *Didſt thou ever ſee me do as thou doeſt? live as thou liveſt?* The ſame may be ſaid to men who follow a careleſſe courſe of life, Did Chriſt live as you live? no verily.

It is read of the Fox, that hee never goeth by the high-way and beaten path, leſt hee ſhould bee found by his ſteps: neither goeth he on directly, but now this way, now that, to confound the eyes of them that ſeeke him; So ſinners as the Fox, walke not the way of God, but have by-paſſages, the which leade not the right way, but to a by-end.

11 When the Marriners doe want in the maine Sea, markes to direct their courſe by, they take their marke (which is the ſureſt way) from the heavens.

heavens. In like manner, if we h
not examples (as wee have many
this effect) yet the ſureſt marke to d
rect our Ship by, is to looke to hi
whoſe habitation is in heaven, whi
will keepe us betweene *Scylla* a
Charibdis, all the way untill we arri
at the Port of Paradiſe.

We ſtand in need of a guide, for h
ſhould the blinde walke, unleſſe h
have a helper to lead him? the wea
and feeble ſtand, unleſſe he have an
ſiſtant to ſtay him? The wandri
come into the way, unleſſe he have
conducter to direct him? Wee a
blinde, weake, wandering.

Apo.14.4. 12 By the viſion of Saint *Iohn*, i
the Apocalyps, where he ſaw the 14
thouſand ſinging before the Thro
is underſtood the Church, and Chr
the head of his Church, and the du
of his members in following him, i
that it is mentioned: *They follow hi
whither ſoever he goeth.*

Iudg.7 17 *Gedeon* ſaid unto all his troups an
company, *quod me videtis facere facit*
Our *Gedeon* ſaith the ſame unto all be
leeve

leevers, *That which ye ſee me doe, do ye.* They cannot goe amiſſe, whoſe guide is the way: they cannot erre, whoſe director is the truth; they cannot periſh, whoſe preſerver is life.

If the children of Iſrael did learne many things of the Ægyptians, onely becauſe they dwelt amongſt them, how much more ſhould the faithfull learne of Chriſt many more things, who is ſaid to dwell with them, and in them? whom to follow, and whom to know, is Life Eternall. Iohn. 17. 3

CHAP. VI.

The firſt vertue to be learned in the life of Chriſt, is humility.

IT is obſerved by thoſe who excell in the Art of Elocution, that they never finde leſſe to ſpeake, than when the matter is moſt copious whereof they ſhould ſpeake: Such is the enumeration of thy vertues, *O holy Chriſt!* which, the more we conſider of them, the

the more wee wonder at them; and the longer we labour how to expresse them, the lesse able we find our selves how to conceive them: in these, of all other we stand amazed, O thou most gracious Redeemer, at thy humility, who being God from everlasting, wouldest take thy passage from the Throne of glory, and here arrive in a Valley of teares: wouldest exile thy selfe three and thirty yeares from a condition of Majestie, and what more? Wouldest Mat. 2. 4. be borne man: And what more? Even as the meanest among men? And what Luk. 2. 21. more? Wouldest be circumcised according to the Law, who were above all law: And what more? Wouldest vouchsafe for to take on thee the forme of a servant, nay of a slaue? And what more? Wouldest sustaine patiently, reproches, and obloquies in the world: And what more? Wouldest undergoe death: yea, a most ignominious death, being the God of life. Here Saint *Austen* crieth out, O Sonne of God, whither did thy humility descend? If thy owne love drew

Nate Dei quo d scendit humilitas? Aug. med. Sept.

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thee to this, it was thy goodneſſe, If thy love to us, it was thy gift.

2 *Adam* tranſgreſſed the law of his Maker: and not only that, but *Adam*, and in *Adam* all his poſterity (for we have not ſinne, as we have righteouſneſſe, by imputation) not onely tranſgreſſed the Law of his Maker, but wilfully rebelled againſt the wiſdome of his God: which wiſdome was God the Sonne, the ſecond Perſon in Trinity. *Adam*, thou and all thy Offſpring (becauſe all are acceſſary) ſhall rue this contumacie offered with ſo great indignity unto the Lord of heaven and earth. What ſaith our *Ionas? for me is this tempeſt raiſed?* O Father, for me is thy juſt wrath incenſed? Let me be caſt out into the ſea: for me hath this ire begun, by me let it have an end. Let me be the Lambe ſlaine, ſo theſe Iſraelites may be delivered: and muſt that poore poſterity of *Adam* have a returne unto their loſt country, by bloud? Let me be the Virginall ſacrifice. And wilt thou have an offering? Let me be the *Iſaac* that ſhall go to

Ion. 1. 12.

Sanguine quærendi reditus. Apo. 5. 12.

Gen. 22. 2.

to one of the Mountaines of Mori
Of the two Goates, let me be the scap
Goate, sent to wander in the wilde
Lev. 16.8. nesse. O the humility, and love, an
bounty, of the son of God! the mo
we love our Redeemer, the more w
meditate of his mercies, the more w
are incited to imitate his vertues,
meditating of his mercies.

Let us behold a little his estate an
condition in the world: when he w
Mat. 2.1. born, where was the place of his birt
but at Bethlehem, a little Citie? An
Luke 2.16 there, where did the Shepheards fin
him, but in a sorry cottage, him wh
Luke 5.10 seat was above the Cherubims? wh
hee chose Disciples, whom did h
chooſe, but poore Fisher-men? Wh
Luke 15.1 he walked up and downe, who we
his associates, but Publicans, and
the most part the common peopl
Mat. 14. 19. When hee would take repast, whe
was his table but upon the plai
ground? What were his Dainties, b
Mat. 8.24. bread, and some few fishes? Who we
his guests, but a company of feeble an
hungry creatures? When hee woul
tak

take reſt, where was his lodging, but at the ſterne of a ſhip? was he not content to borrow a beaſt to ride on, a parlour to ſup in, and a Sepulcher to be buried in?

4 Thou art deceived then, O incredulous Iew, that expecteſt in the promiſed Meſſias pompe, and glory of the world: Hee came not to ſeeke the worlds glory, but the worlds health: Looke over all the ancient prophecies that make mention of him, and thou ſhalt finde it far otherwiſe. The Pſalmiſt will tell thee, that hee ſhall become a *worme, and no man.* The Prophet *Eſay, he is deſpiſed and rejected of men: He is a man full of ſorrowes. Zacharie, Behold thy King commeth in meeke manner*: and ſo along. Feare not *Herod* the loſſe of thy Diadem, this King is borne (ſaith *Fulgentius*) not to ſucceed thee, but that all the world ſhould beleeve on him. Feare not him to become thy ſucceſſour, beleeve in him, and he will be thy Saviour. He came not to poſſeſſe the kingdome of others, but to give the poſſeſſion

Eſa. 53. 3.

Zach. 9. 9.

Non ut tibi ſuccedat, ſed ut in eum mundus univerſus credat. Fulg. de Epipha.

sion of his owne Kingdome to all be-
leevers. He came not by armes to sub-
due Kings, but by dying to give them
all a better Kingdome in the life to
come. He sought no: others glory, but
for our sakes forsooke his owne: he
was an hungry, and yet he fed many:
he was weary, and yet he refresheth all
that are heavie laden: he was dumb
1 Pet. 1. 12 and opened not his mouth, and yet
Iohn 1. 1. was the divine speech of God him-
Mat. 28. 18. selfe: he was of meane reputation a-
Iohn 1. 1. 2, 3, 4, 5. mongst men, and yet was the Lorde of
heaven and earth.

5 If you aske when he was: Saint *Iohn* saith, *In the beginning*. If you aske what he was: he tels us, *The word was God*. If you aske how he came, he set-teth it downe in plaine words: *The word became flesh*: and before that flesh shall all flesh come.

If there were no other testimonie to prove his Deitie, yet this were sufficient. *Before Abraham was, I am*
Ioh. 8. 59. Mat. 28. 18. *To whom all power in heaven and earth is given*: this same is God, but this was given to Christ, and when he was the

Lord

Lord of all, he was content to become a ſervant unto all. Why (ſuppoſe we) did Chriſt our Saviour ſo much practiſe humility? He well knew that as the beginning of all ſin was by pride, ſo the beginning of all vertue was humility.

When his comming did now approach, *Zacharie* was ſtricken dumbe, he propheſied, as if the prophecies of old now ceaſed: Behold him who was the end of them all. Of all Propheſies, *Iohn* is more than a Prophet, the Prophets ſay, he ſhall come. *Iohn* ſaith, *Behold the Lambe of God*, as if he is come. Behold him from his Cradle at Bethlehem to his Croſſe, at Ieruſalem, as a mirrour of humility; now then whereas thoſe that ſeeke, and never ceaſe ſeeking (for were not men happie if they could keepe a meane in their muſicke, which would make better harmony, both before God and man?) Where are they I ſay, that never leave ſeeking the Mountaine-like height or ſuperiority in the world? Let them remember the world it ſelfe will

Luke 1.22

will have an end. How great tion you, was the pride of mans heart when God himselfe must be humble to teach him humility? Where is the
Luke 3. 5. grace that *brings low every hill, and makes plaine the roughest passages* where is our time spent in the School of Christ, whose scholers we are, since wee tooke upon us in Baptisme the name of Christians? seeing wee remember so little our Masters lesson
Mat. 11. 29. *Discite ex me*, Learne of me to be humble and meeke, take my yoke upon you.

We see the Lord of glory without glory, how lowly was hee when his Disciples were discoursing and debating the matter of superiority, he bringeth in amongst them a little childe setting him in the middest of them and saying: *Unlesse you become as little children, you are not meet for the*
Mat. 18. *Kingdome of heaven*: Nay, which is more, himselfe is downe at his Apostles feet, washing and wiping them. What humility was this? But hence what would hee have his Disciples learne

learne? *Ye call me Maſter and Lord,* Iohn 13. 5
and ye ſay well, for ſo I am: If I then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh one anothers feet. For I have given you an example, that you ſhould doe as I have done unto you.

Then learne humilitie deare people: by which vertue the Church (ſaith St. *Bernard*) is founded: of which vertue Saint *Auſten* thus ſpeaketh: *If you aſk* Aug.
what is the firſt ſtep in the way of truth? I anſwer, Humility. If you aske, what is the ſecond? I ſay, Humility. If you aske, what is the third? I anſwer the ſame, Humilitie, &c. Theſe are the ſteps of degrees in the Temple, whereby wee deſcend to the knowledge of our ſelves, and aſcend to the knowledge of God.

Examples of humility we have many: the poore Publican humbly confeſſing his ſins, and ſtriking his breaſt, as if his repentance came from his very heart, found mercy. The Prodigall ſonne humbleth himſelfe in his fathers ſight, and is received into favour with Luke 18. 13. Luke 15. 21.

Mat.8.8. with him. The Centurion was never more worthy, then when he thought himselfe most unworthy. The humility of the blessed Virgin, ever a Virgin, is knowne (blessed amongst women, to be his mother, who was his Saviour) an Ambassadour comes unto her from the King of heaven, with a high message. *Haile freely beloved:* how Luke 1.21 could not the mother of humility (and yet a tender Virgin) but with bashfull countenance, bee told that thee was full of grace, and that she was so highly accepted of God? How did modest shamefastnes change her colour, so often as her imagination varied: still humbly conceiving of her selfe? How did she at last acknowledge the goodnesse of God with a submission: Behold the hand-maide of the Lord, with humble obeisance unto that GOD, which had respected and regarded, as she saith in her Canticle, *The humblenes of his hand-maide.* Thus wee see how much humility in all these hath pleased God. Saint *Paul* speakeiug of Saints, hee called himself

himselfe *the least of Saints*, but speaking of sinners, he calleth himselfe the *greatest of sinners*. 1 Tim. 1. 15.

8 But to proceede with the humility of Christ being borne, it is said unto the Shepheards that were sent to see him: *Et hoc vobis signum*, and let this be a signe unto you, you shall finde the Child wrapped in swathing clothes, and laid in a manger. In seeking Christ, *hoc vobis signum*, you shall find him in humility, he betook him to a poore Cottage, that he might teach us where wee should sometimes see him: hee was not borne in the house of his Parents, but in the way, to shew us that his kingdome was not of this world. *Et hoc vobis signum*, you shall finde him in humility: hee became meeke that we might be made strong: poore, that we might be made rich: vile, that we might be made glorious: the Sonne of man, that wee might bee made the sonnes of God. *Et hoc vobis signum*, and this shall be a signe unto you, you shall find him in humility. *Super quem requiescit spiritus meus*;

Vpon whom ſaith God, doth my ſpirit reſt, but upon the humble? to whom doe I looke, but unto theſe? where did the Dove light? Not upon the ſwelling waters, but cropt branch of Olive that had laine below.

Mat. 11. 25. *I thanke thee, O Father,* ſaith Chriſt our Lord, *that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to Babes and ſucklings.* who are theſe wiſe and prudent, but the proud, wiſe in their own eyes? Who are theſe babes and ſucklings, ſaith *Auſten,* but the humble and lowly.

Aug. de verb. Dom.

Exod. 3. 10 Iudg. 6. 15. 1 Sam. 15. 17. Humble *Moſes* is made a Ruler of Gods people: humble *Gedeon,* the leaſt in his family (as himſelfe confeſſed) was by God made the greatest Governour. When *Saul* was *lowly in his owne eyes,* God *exalted him:* but when *Saul* forgot God, then when he ſhould have remembred him, *Saul* ſoone comes to ruine.

9 What art thou (O Man) that liſteſt up thy ſelfe in pride? Know, thy pride cannot ſit ſo high but vengeance can ſit above it to pull it downe. God

an

and pride (ſaith Saint *Bernard*) cannot dwell in the ſame minde, which could not dwell in the ſame heaven: and Pride fallen from heaven, aſcends no more from whence it is fallen. *Bernard, in medit.*

Old records make mention, that in Ægypt there was found the picture of *Senacherib*, of whoſe pride the Scripture maketh mention, having by his picture this inſcription: *Learne by me to feare God:* as if they would ſhew the cauſe and overthrow of *Senacheribs* pride, and thus, *Senacherib* of pride feared not God. We are wont of all other, to call proud men and women fooles, becauſe they know neither God nor themſelves; and not without cauſe: they often exalt themſelves in their riches, in their honours, in their learning, in their beauty, and what not, as if they were not ſo much as beholding to God for any thing they have. *Plutarch* ſaith, that one *Crates*, a meane fellow, waxed ſo proud, and began to grow into ſuch admiration of himſelfe, becauſe he had hurt *Cyrus* in the knee, that in the end 2 Reg. 18.

through very pride he became ſtarke mad. The Church ſtories make mention of *Arrius*, a Prieſt in the Church of *Alexandria*, a man of a ſharpe wit that of very pride he fell to fearefull hereſie. Let this be remembred and written in the Tables of our hearts

Iames 4.6 *God reſiſteth the proud.*

10 The more direct the Sunne is over us, the leſſer is the ſhadow: the more Gods grace is over us and in us the leſſer is our ſhaddow of pride and ſelfe love. Had wee Chriſtian hearts to conſider the humility of our Redeemer, and how farre he was from our haughtie and diſdainfull diſpoſitions, it would pull downe our phariſaicall humours, *I am not as this man,* ſaith the Phariſie.

Luke 18. 11.

Let every Chriſtian pray with Saint *Bernard*; Thou that giveſt grace to the humble, grant mee Lord to be humble.

Qui das gratiam humilibus, da ut ſim humilis.

11 The mother of *Zebedes* children comes unto our Saviour, as a ſuter for her ſonnes, that they might have ſuperiority and ſit next him in his King-

Mat. 20. 21.

dom

dome: she was not fully illuminated, thought that Christ should beare a state in the World, sit as a King in princely authority, and therefore would take her time, and lay for promotion for her sonnes, but all this while she was farre wide: Christ as he never affected superiority in himselfe; so did he teach it to others, that those who were greatest, should be as the least, and the chiefest as hee that served: for he himselfe came not into this world *to be ministred unto, but to minister unto others.* Whereunto his doctrine accorded when he pronounced them blessed, who were *poore in spirit:* his reprehension accorded, when he disliked their manner, who were wont to thrust and strive for the highest places at feasts and other assemblies: he that contented himselfe with so meane and lowly a condition, was able with one word to have shewed as much state as ever *Salomon* did, when all the world in a manner did admire him: but we see how much he respected humility.

Mat. 20. 28.

Mat. 5. 3.

Luk. 14. 7.

12 Wherefore if wee will follow our heavenly leader, then must wee humble our selves. More safe it is to be upon the pavement, where we may walke surely, than to be climing unto the pinacles of the Temple, where and whence we may take a fall. Humility is assuredly the very *honour* of honour. Saint *Peter* in humility and feare crveth distance from Christ, *Lord go from me, for I am a sinfull man.* Luke 5. *Heste* that good woman, made a good protestation in her prayer, *Tu scis quod detestor signum superbiæ,* Hest. 14. God thou knowest I detest the signe of pride. *Lord* (saith *David*) *I am not high minded, I have no proude lookes.* Psa. 131. 1 The Spartans, heathen men, were honoured in the world for their great humility and obedience. The counsell of the Angell unto *Hagar*, may be counsell befitting every Christian, *O Hagar, goe humble thy selfe.* It is a temptation of Satan, saith *Macarius*, thou art better than others, wiser than others, worthier than others; hearken not unto it. *Mac. ho. 27.*

13 When

13 When as *Rebecca* understood it was *Isaac* which came walking upon the ground, downe she comes from her Camell, and covereth her selfe with a vaile: she thought it unseemely, her selfe to be on high, and see her Spouse content to goe on foot below. When, wee consider, how our Lord and Maister was so lowly and meeke, what should we else doe, but be ashamed of our conceits, come down from loftie and swelling desires: remembring that of Saint *Iames*, ***humble your selves under the mighty hand of God, and he will exalt you.*** And againe, ***humble your selves in the sight of God.*** In the sight of God, that is, in your hearts, for God seeth our hearts, and he will exalt you in due time; here, or hereafter, exalt he will.

Gen. 24. 56.

Iam. 4. 7. 10.

Chap. VII.

What we learne by Christs leading into the Wilderneſſe, his faſting, and temptation there.

IT cannot but adde courage and comfort unto the Souldier, when he ſeeth his Captaine in the fore front of the battell, to encounter and foile the enemie. Who is not animated in minde, when hee reades or heares of Chriſts conflict and conqueſt with and againſt the profeſſed enemie of us all? Men are wont to reade with delight, and marke with attention, the magnanimitie of great Champions, ſhewed in aſſaulting their enemies in warré, how they have gone forth in the day of battell, and quitted themſelves like men, for the ſaving of their lives and liberties: but what combate more delightfull unto the Chriſtian man to obſerve than this of our Saviour, who undertooke hand to hand that

that *Goliah*, which did upbraid not only the hoast of Israel, but also the God of Israel? 1 Sam. 17. 10.

2 For the better observation hereof, we are here to consider foure things: First, Christs baptisme: Secondly, his departure into the wildernesse: Thirdly, his fasting: And last of all, his conflict and conquest with, and over the tempter and temptation. In the first, we call to minde our regeneration in the fountaine of grace: in the second, our departure from the vanities of the world: in the third, the mortification of the flesh: in the fourth, how to resist and overcome the professed enemie of our soules.

If wee respect our regeneration in the fountaine of Grace, we looke upward, where we see heaven opening, and heare a voyce testifying (as of Christ, so of every faithfull Christian) *Hic est filius meus dilectus*: This is my beloved Sonne, in whom I am well pleased. Mat. 3. 18. If we respect our departure from the vanities of the world, wee heare that of our Saviour: *I have cho-*

Iohn 17. 16. Rom. 13. 14. Apoc. 12. 11. 1 Pet. 5. 8.

ken you out of the world. If the third that of the Apoſtle; *Take no thought for the fleſh, to fulfill the luſts of it:* If the fourth, that of Saint *Iohn*: *And they overcame by the bloud of the Lambe. Watch* (ſaith Saint *Peter*) *for your adverſary the Devill as a roaring Lion goeth about, ſeeking whom he may devoure.* Why doth the Shepheard watch, but becauſe the Wolfe watcheth?

Exo. 13. 21

3 And to paſſe over our Saviours Baptiſme, with his departure into the Wilderneſſe, let us here take diligent heed to our Lord Ieſus his bleſſed deeds; for here he giveth us example of many great vertues, namely, in that he is ſolitary, faſteth; Now as the Arke of God went before the people in the wilderneſſe, not onely to ſhew them the way, but alſo to ſtrike a feare and terrour into the hearts of their enemies: the ſame hath Chriſt done for us all, and what hee wrought for us, he doth by his grace worke in us. Having entred our Names into his family, we have the title and teſtimo-

to bee his children, having this title and teſtimony, we are led by his ſpirit: being led by his ſpirit, we leave the world: leaving the world, we fal to faſting, and other exerciſes of piety: in theſe exerciſes of piety the tempter will aſſaile us: the tempter aſſailing us, wee *looke unto Chriſt* who is gone before us and hath ſubdued our enemies.

4 By Chriſts faſting, we ſee how to arme and defend our ſelves againſt this our Adverſary, that the fleſh may be obedient unto the ſpirit, the ſpirit to grace, and ſo to ſay as *David*, *I come forth unto thee in the name of my God.* This faſting doth very much helpe the ſoule, which is the chiefeſt agent in this battell, that ſoule and body both together, may withſtand the force of the Enemie. When two are combating, if one ſtep in to aſſiſt either party, the party aſſiſted is likelieſt to prevaile. Faſting helps the ſoule to poure out her ſupplication more feelingly and fervently; Chriſt helpeth our faſting and we are ſtrengthned againſt the force of the Tempter.

1 Sam. 17.

Phyſicians

Phyſitians can tel us, then Faſting, ther is nothing better for the body: and Divines can ſhew us, then religious faſting there is nothing better for the ſoule: in this combate it is not the worſt policie to weaken the enemie before wee fight with him: the fleſh is an enemie. For this holy exerciſe of faſting, it beſeems none more than Chriſtians. Firſt, becauſe they are men, no bruite beaſts, led by ſenſuality: and therefore thoſe whom temperance ſhould guide. Secondly, that amongſt Rom. 18. men, they are Nazarites, ſet apart to ſerve God, who are to live not according to the fleſh, but according to the Spirit, and therefore are not to paſſe their lives as Epicures, nor ſtuffe themſelves like Wooll-packs and ſay wth the Epicures, *Let us eat, &c.* Third 1 Cor. 15. 32. ly, for that they are men now in the field, and beſieged daily with a hatefull adverſary, and therefore ſhould be ſober and watching unto prayer. Fourthly, for that they are men & are to apply themſelves to works of mortification: they feare they have abuſed 1 Pet. 3. 8. Gods creatures, therefore they often

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think thēſelves unworthy to uſe them & ſo abſtaine from them. To proceed.

5 Chriſt faſted forty dayes, and was armed againſt the tempter: Chriſt faſted forty dayes and forty nights; whence we may gather that we muſt be thus armed againſt this enemie, as well in the dayes of proſperity, as nights of adverſity. Who overcame the hoaſt of the Aſſyrians? Faſting *Iudith*. Iudit. 9.

Who mitigated the wrath ready to come upon a great Citie? Faſting *Niniviter*. Iona. 3. 6.

Who prevailed for the preſervation of the people? Faſting *Moſes*. Exod. 17. 11.

Who ſtayed the intended deſtruction of many innocents? Faſting *Heſter*. Neſt. 14. 2.

That thou maieſt learne (O man) how neceſſary faſting is, againſt the enemies bodily & ghoſtly, ſee Chriſt after his baptiſme, led of the ſpirit into the wilderneſſe, where he faſted. Mat. 4. 2.

He which brought ruine to the ſtate of man, began the ſame with eating: but he that brought recovery to the ruinated eſtate of *Adam*, began the ſame by faſting. He in whom we al fell, did yeeld by falling into temptation; but he in whom we all roſe, and Gal. 4. 24.

being

Phyſitians can tel us, then Faſting, ther is nothing better for the body: and Divines can ſhew us, then religious faſting there is nothing better for the ſoule: in this combate it is not the worſt policie to weaken the enemie before wee fight with him: the fleſh is an enemie. For this holy exerciſe of faſting, it beſeems none more than Chriſtians. Firſt, becauſe they are men, no bruite beaſts, led by ſenſuality: and therefore thoſe whom temperance ſhould guide. Secondly, that amongſt Rom. 18. men, they are Nazarites, ſet apart to ſerve God, who are to live not according to the fleſh, but according to the Spirit, and therefore are not to paſſe their lives as Epicures, nor ſtuffe themſelves like Wooll-packs and ſay 1 Cor. 15. 32. wth the Epicures, *Let us eat, &c.* Thirdly, for that they are men now in the field, and beſieged daily with a hatefull adverſary, and therefore ſhould be ſober and watching unto prayer. Fourthly, for that they are men & are to apply themſelves to works of mortification: they feare they have abuſed 1 Pet. 3. 8. Gods creatures, therefore they often

thinke

think themselves unworthy to use them & so abstaine from them. To proceed.

5 Christ fasted forty dayes, and was armed against the tempter: Christ fasted forty dayes and forty nights; whence we may gather that we must be thus armed against this enemie, as well in the dayes of prosperity, as nights of adversity. Who overcame the hoast of the Assyrians? Fasting *Iudith.* Who mitigated the wrath ready to come upon a great Citie? Fasting *Ninivites.* Who prevailed for the preservation of the people? Fasting *Moses.* Who stayed the intended destruction of many innocents? Fasting *Hester.* That thou maiest learne (O man) how necessary fasting is, against the enemies bodily & ghostly, see Christ after his baptisme, led of the spirit into the wilderness, where he fasted. He which brought ruine to the state of man, began the same with eating: but he that brought recovery to the ruinated estate of *Adam*, began the same by fasting. He in whom we al fell, did yeeld by falling into temptation; but he in whom we all rose, and being

Iudit. 9.

Iona. 3. 6.

Exod. 17. 11.

Hest. 14. 2

Mat. 4. 2.

Gal. 4. 24

being risen, are still preserved from falling, did raise us up by vanquishing the tempter, and temptation.

6 When one cureth a sicke man he commands him not to doe againe in any case the thing that procured his sickenesse: Christ hath wrought our cure, and prescribes us a dyet: *Take heed that your hearts be not overcome with surfetting*, and thus shewes us what is hurtfull to our health. If we tender our welfare, wee must keep what he prescribeth us.

Luke 21. 34.

Ezc. 16. 49

The sins of *Sodome* amongst other were these: Pride, and fulnesse of bread, which fulnesse was the very fuell of foule iniquity that followed. We must be either Ninivites or Sodomites: Ninivites, and so those that fasted and prayed, that God would have mercy upon them for their sins: or Sodomites, and so those who lived in all voluptuousnesse, and were consequently consumed in their sinnes. This is a probable rule, *The more abstinent at the Table, the more continent in the chamber.*

Again

Againe, *Moſes* that was faſting, ſaw God above in the Mount: the people that were eating and drinking committed Idolatry beneath in the valley. As faſting is a moſt excellent meanes of ſharpning our devotion to God: ſo on the contrary, ſaciety and fulneſſe, doth often cauſe us to forget him. *They were filled* (ſaith the Prophet) *as in their paſtures, and their hearts were exalted, Therefore have they forgotten me.* Deut. 9. 16. Eccl. 32. 2. Oſe. 13. 6.

They who are Chriſts have crucified the fleſh: and this crucifying of the fleſh is for the ſoules ſafety. The Champion loves his buckler well, and yet for all that he cares not how it be hackt and hewed, ſo his body be defended. It is no matter for chaſtiſing the outward man: ſo the man within may be kept ſafe and ſound. Gal. 5. 24.

7 Nouriſh the fleſh, and nouriſh the vices of the fleſh: nouriſh the fleſh, and give thy very enemie a weapon to hurt thee. What more ſeemely than a temperate man? What more unſeemely than the untemperate? Who

is

is compared unto the bruit beasts, th
Wolfe, the Beare, and such like. *The*
is not (saith the Wise man) *any gra*
hope in him that loveth banqueting.

But how abstinence is a meanes bring us to many vertues, it appeares in those three Children, who being content with Pulse and water, increased in wisdome and understanding, above all the delicious wantons that were in Babylon: and so necessary instruction (saith one) Christ would not onely teach us by words but by example also.

8 What a goodly Christian art thou that disdainest Fasting, and seest how the Sonne of God endured such hunger for thy salvation? Should that fleih fast that knew not how to rebell against the spirit, and should not thine that knoweth to doe nothing else? But what wilt thou say, Christ fasted forty dayes and forty nights, therefore should I endevour, say some, to fast so long? A thing impossible. What Logicke call they this, which is a reasoning without reason, and comes from the

the ſchoole of carnall ſecurity? Wee faſt not as Chriſt faſted, therefore we need not faſt at all? Though we cannot be as ſtrong as *Sampſon*, ſhall wee therfore languiſh in infirmitie? though no meates are uncleane of themſelves, or if ſome ſuperſtitiouſly put a difference betweene time and time, meate and meate, is there no order to be obſerved; no obedience at all to the Church to be ſhewed? Is this faſting a matter onely of policy? which ſerveth firſt of all to ſhew our ſorrow for ſinnes paſt: ſecondly, our feare of puniſhment to come: Thirdly, which is for the caſtigation of the body: and in the fourth place for the humiliation of the ſoule.

If we reſpect the firſt of theſe ends, ſo did the people faſt, *Iudg.*20.26. If the ſecond, ſo did the men of *Ninevie* faſt, *Ionah* 3.5. If the third, ſo did the Apoſtle faſt, 1 *Cor.*9. If the laſt, ſo did the prophet faſt, ſaying: *I have humbled my ſelfe with faſting. Pſal* 35. 16. True it is, all our life ſhould be a time of humiliation, yet the frailtie of

Iud. 20. 26

Ionah 3. 5

Luke 15. 1

of our nature will hardly be brou
to ſome ſet time of ſeverer cogitatio
neceſſary it is, it ſhould be ſo, leſt
get head-ſtrong and unconquerab
againe, God hath made the Sea as w
as the Land, and a time there ſho
bee to uſe the creatures thereof wi
thankeſgiving to doe well.

9 Can the world better gratifie
the old enemy of man, then to ma
Tertul. de laud. ieiu. light of faſting, which *Tertullian* c
leth a worke of reverence to Go
ſhould wee careleſſely (beſides th
many precepts and examples) pa
over this one example of our Savio
faſting, which being duly conſider
doth miniſter much matter, wor
our chriſtian obſervation. Chriſt (ſa
Ambroſ. Tom. 3. Epiſt. 10. Saint *Ambroſe*) wrought our ſalva
on, not by prayer, but by faſting, a
he faſted not to deſerve grace to hi
ſelfe, but for our inſtruction :
them that ſay we ſhould not faſt,
them ſhew me (ſaith the ſame Fath
why Chriſt faſted, but that his faſti
ſhould be an example to us.

And here fitly is the number of fo

tie dayes mentioned in Christs fasting: because the number of the fortie dayes (saith S *Ierome*) is oftentimes in holy Scripture applyed unto a time of penitency, and affliction for our sins. *Hierom. in Eze.*

Vpon the decreasing of the floud, after forty dayes *Noah* opened the window of the Arke. Gen. 8. 6.

Fortie yeares wandered the people in the wildernesse. Psal. 95.

Fortie dayes had the Ninivites to repent them of their sins: Iona. 3. 1.

Fortie dayes slept *Ezechiel* upon his right side, sorrowing for the Tribe of *Iudah*. Ezek. 4. 4.

Forty dayes fasted *Elias* when he fled before *Iesabel*: 1 Reg. 19. 8.

fortie dayes fasted *Moses* whē he received the Law upon the Mount. Exo. 32. 2.

Moses for the Law, *Elias* for the Prophets, Christ for the Gospel, which all communed together, saith S. *Austen*, and accorded in one. Three sufficient witnesses to authorize fasting, and the number of fortie dayes fasting: which time saith Saint *Ierome*, the Church hath kept since the time of the Apostles themselves. *Hier. con. Mont. non secundum traditionem Apostolorum unicam observamus Quadragesimam.*

Wee have the dayes of Lent, saith *Cyril*, consecrated to fasting. *Cyril. in Lev.*

All our life time (saith *Aug. Serm. 64. de Temp.*

(ſaith Saint *Auſten*) we ſhould con
der our courſe ſet before us, but chie
ly in the dayes dedicated to abſtinenc
wherefore, conſidering the excelle
cy of Chriſts example, the devoti
of the ancient Fathers, to both whi
we may well thinke, noveltie ſhou
give place: wee doe well in wellt
ſerving the time of Lent.

Mat. 1. 20. 13. 10 And now, *If thou be the Son God*, as yet doubtfull of his Deitie when he heard that a Virgin had co ceived and borne a Sonne, there he thought he was the Son of God, b when hee perceived ſhe was eſpouſ to *Ioſeph*, there he thought he was t ſonne of man. When hee heard t Luk. 2. 14. 16. Angels make that heavenly melodie his birth, there he thought he was th Sonne of God: But when he ſaw th tender babe in Bethlehem with *Ma* his mother layed in a manger, there he thought hee was the ſonne of ma Luk. 2. 21. When he ſaw him circumciſed, the hee thought there appeared a plain ſigne of his humanity: but when h heard the name of IESUS, then he

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began to ſuſpect his Deitie. When he ſaw him baptiſed with the multitude, hee thought ſure he was the ſon of man: but when the voyce came from Heaven, then hee heard otherwiſe, to wit, that he was the Sonne of God. When he ſaw his faſting ſo long and not hungring, then hee thought he was the Sonne of God: but when at the end of fortie dayes hee hungred, then he thought he was the ſonne of man. And therefore in the firſt place, he aſſayes him by eating, as man, with a conditionall, *If*, to have him ſhew his power, whether he were or no, the Sonne of God. Mat. 3. 17.

But our Saviour, when hee had faſted fortie dayes and fortie nights, he proceeded no further. *Then he hungred*, that the power of his Deitie as yet might be hid, ſeeing that *Moſes* and *Elias*, men, had aforetime faſted ſo long. Fortie dayes without hunger, was not of man, and yet afterward to hunger, it was not of God, and therfore the devill as doubtfull what to do, tempted him after this manner:

Mat. 4. 3. manner: *If thou be the Sonne of Co* that naturall Sonne, and ſo equall t him in power, *Command that th ſtones be made bread.* There is a voy that hath teſtified of thee from He ven, that thou art the Sonne of Go canſt thou live by this title or teſtim nie? Thy Father, either he ſees n thy diſtreſſe, or he will not helpe the the beſt way is helpe thy ſelfe, an look thou to thine owne ſafety, whi the voyce is teſtifying, thou art ſta ving.

11 In this, or the like temptatio great is the ſubtilty of the old Se pent, wherein firſt hee moves to d ſtruſt Gods providence: ſecondarily to truſt in our own power, and thir ly, to neglect faſting and patience, t exerciſes of true piety. *Command tha theſe ſtones be made bread.* As if h would at once both try him, whethe hee were God, as alſo allure him man.

But the Tempter meeting wi Chriſt, met with his match, for h could not gather the certainty of t the

ther. *Man,* (ſaith he) *ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God.* And here we have example by our Lord Ieſus to withſtand the vice of gluttony; with which vice the Tempter aſſayeth our Saviour. Here we muſt begin if we will overcome the Tempter, firſt we muſt labour by abſtinence to have victorie, or overcome our ſelves. Deut. 8. 3.

12 Doth the Tempter thus leave? no, he aſſayes him againe: this man faſteth, liveth devoutly in the wilderneſſe, is not carried away with the temptation of eating, ſurely hee is good, and better than others: may he not be brought to affect glory? This affectation of glory is wont to move the beſt. Now hee taketh him to the pinnacle of the Temple, ſetteth him on high; to the Temple, a ſhew of holineſſe; on high, a place of eminency; the Temple, a place of holineſſe, an hundred to one (thinkes hee) but a ſhew of holineſſe, but a place of dignity, is a meane to tempt; and now what ſaith he in the ſecond place? *If*

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thou be the Sonne of God, cast thy ſelf downe; being the Sonne of God, the canſt by thine owne power ſave ſelfe, if not, thou haſt the miniſtery Angels to ſave thee: the Scripture ſelfe ſaith it. *He ſhall give his Ang charge over thee*, and therefore dou not, throw thy ſelfe downe. Caſt thy ſelfe downe, and the Angels ſa ving thee, all the world wil give the applauſe, and thou ſhalt be ſo glo ous, as never was any.

So we ſee the drifts of this tempt tion, when the Tempter cannot ma men diſtruſt in God, then it is h manner to try to make them preſu of him: when intemperancy doth n take place, when a meane eſtate b neath doth not ſeduce; yet to be al the Tempter thinkes it a fitter oppo tunitie of prevailing.

But what doth he ſay? *Ego mitta te?* I will caſt thee downe? no, h *Tu te mitte*, Caſt thy ſelf downe. Th is to ſhew us, that Sathan can hu none, unleſſe any by conſenting temptation doe hurt himſelfe: for

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that desireth that all might fall, can perswade, but not cast downe, his property is to suggest, but our part it is to resist his suggestions: a diabolicall voice truly provoketh to descend, not to ascend. The Tempter saith in desperate manner, cast thy selfe down: but God saith, in hope of mercy raise thy selfe up.

13 In that he alledgeth, or rather misse-alledgeth holy writ, it teacheth us with the men of *Berea*, to try whether it be so or no. Wee see it hath beene the manner of deceivers, following this old deceiver, to forge evidence, and sometimes, saith *Origen*, to play the subtile Pyrates, who set up lights neere dangerous rocks, that the traveller repairing thither, in hope of safetie, may by that meanes be intrapped and taken of his enemies. In this fashion perverse men, to strengthen their fancies, use also to deale, and force Scriptures to the bent of their owne opinions. Act. 17. 11

But consider wee a little more this place of Scripture, *Psal.* 91. 1. The

thou be the Sonne of God, caſt thy ſelf downe; being the Sonne of God, thou canſt by thine owne power ſave thy ſelfe, if not, thou haſt the miniſtery of Angels to ſave thee: the Scripture ſelfe ſaith it. *He ſhall give his Angels charge over thee*, and therefore doubt not, throw thy ſelfe downe. Caſting thy ſelfe downe, and the Angels ſaving thee, all the world wil give thee applauſe, and thou ſhalt be ſo glorious, as never was any.

So we ſee the drifts of this temptation, when the Tempter cannot make men diſtruſt in God, then it is his manner to try to make them preſume of him: when intemperancy doth not take place, when a meane eſtate beneath doth not ſeduce; yet to be alone the Tempter thinkes it a fitter opportunitie of prevailing.

But what doth he ſay? *Ego mitte te?* I will caſt thee downe? no, but *Tu te mitte*, Caſt thy ſelf downe. This is to ſhew us, that Sathan can hurt none, unleſſe any by conſenting to temptation doe hurt himſelfe: for

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But consider wee a little more this place of Scripture, *Psal.*91.1. The

Pſalme, (ſay the ancient Fathers) concerning Gods protection of the faithfull man, over whom he hath appointed the miniſtry of Angels. Now for Chriſt, who was God from everlaſting, hee rather keepes the Angels than the Angels him, and therefore no way was it appliable unto him. *They ſhall keep thee*, that is to ſay, thee, Oh faithfull man, which art frail and weake in thy ſelfe. *Leſt at any time thou daſh thy foot againſt a ſtone*, or fall away being ſtricken at the ſtone of offence. So in the firſt place of the Text is rightly underſtood, if we reſpect the ſtate of the righteous man as the Prophet meaneth: yea, here's a contrary ſenſe, *he ſhall keepe thee in all thy wayes*: True, but not in all thy preſumptions: *He ſhall give his Angels charge over thee*: well, ſhalt thou therefore tempt God the Lord of Angels? Chriſt anſwered rather, *thou ſhalt not tempt the Lord thy God.* In the [illegible] verſe of the Pſalme, it is ſaid [illegible] from the ſnare of the [illegible] to the thirteenth verſe

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Thou ſhalt goe upon the Lion and Adder: both which places concerne our preſervation from the Tempter, which he leaveth out, and onely inſerteth an unperfect ſentence, which Chriſt ſoone anſwereth: *Non tentabis Dominum Deum tuum*, thou ſhalt not tempt the Lord thy God: that is to ſay, man ſhall not tempt God: As for example, when God giveth a man a paire of itaires, and other meanes for his ſafety, why ſhould he tempt God, or caſt himſelfe downe headlong. Deut. 6. 16

14 Hath the Devill yet done tempting? No, he is not ſo ſoone caſt off or foiled: now he taketh our bleſſed Saviour into an exceeding high mountaine, and there ſheweth him the kingdomes of the world, with the glory of them at once, making a large promiſe to beſtow them al, who had not authority to diſpoſe of any one: Hee will give Kingdomes, but upon ſuch a condition, as ſhould make any good dealer breake off from coping with ſo bad a bargainer. The condition is, he muſt bee *worſhipped*:

What, ſhould man forſake the worſhip of God, and beſtow that upon any but God, for riches or kingdomes themſelves? theſe were deare riches and kingdomes indeed: no, ſaith *Balaam*, I cannot doe it if he would give me a houſe full of ſilver and gold.

Numb. 22. 18.

15 Hitherto hath our Saviour ſhewed no ſigne of his Deitie, the Tempter takes him to be man, and therefore tempts him as man: in the Deſert where is hunger, hee tempts him to gluttony: upon the Temple were was the Chaire of Doctors, he tempts him to vaine-glory: Vpon the high Mountaine whence worldly things are ſeene, he tempts him to covetouſneſſe, which is indeed (as the Apoſtle ſaith) Idolatry: for here hee would have worſhip.

All in vaine was it to ſhew Chriſt the glory of the world, who beheld it no otherwiſe than Phyſitians are wont to doe Vlcers and diſeaſes of their Patients, hee offereth earthly kingdomes to him, who had in his owne hands to beſtow earthly; and

an heavenly: he would have worſhip of him, whom all the Angels doe worſhip, and at whoſe very ſight hee himſelfe did tremble. Mat. 8. 29.

And here is to be noted, that by this temptation upon the Mountaine thou maieſt learn, that when thou art great and high, the divell ſetteth before thee great and high deſires, and would have thee fall downe that thou maieſt accompliſh them. Saint *Ambroſe* ſaith, this ambition hath a domeſticall danger, that it may rule, it ſerves: that it may be honoured, it bends and bowes in giving honour? while it would be above others, it becomes inferiour to others.

Ambitio, domeſticũ malum, & ut dominetur, alijs prius ſervit, curvatur obſequio, ut honore donetur, & dum vult eſſe ſublimior, fit remiſſior.

16 In this temptation conſider we Chriſts anſwer unto the Tempter, ***Dominum Deum tuum adorabis, & ei ſoli ſervies***: Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve: and ſo commandeth him to depart, at which command the Tempter leaveth him. Mat. 4. 10.

Now concerning the laſt aſſault, in that our Saviour ſharpely rejects him,

when once hee begins to mention *Gods* worſhip, we are taught to beare injuries offered to our ſelves, but no way to tolerate injury offered unto God. For the other temptations, (ſaith Saint *Chryſoſtome*) *Command theſe ſtones to be made bread*; and *Mitte te deorſum*, Caſt thy ſelfe downe, Chriſt was not ſo much moved, did not rebuke the Tempter: but when he began to meddle with Gods worſhip, and ſpeake of caſting that away upon worldly glory, Chriſt ſends him packing with a *vade Satana*, avoid Satan, and tels him for worſhip, it was Gods, and none but Gods.

Chryſoſt. hom. in 4. Mat.

17 Againſt the temptation of intemperancie, learne theſe things, firſt not ſo much to reſpect the life of the body, as the life of the ſoule: *For man doth not live by bread onely, but by every word that proceedeth out of the mouth of God.* Should we regard the houſe, and let the houſholder pine away in miſery? Should the ſervant be adorned and the maiſter himſelfe become an abject? Secondly, wee learne, not to

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yeeld to any perſwaſion of the Tempter, for the neceſſaries of a fraile, momentary, and tranſitory life. Thirdly, that for the want of bodily ſuſtenance we ſhould not breake out into impatience, but depend upon Gods providence, and uſe the order that God hath ordained to maintaine his creatures.

18 Againſt the temptation of vaine-glory, we learne, not to beleeve the imbracings of this deceitfull *Ioab*, who when he knowes any one to bee given to faſting, or any other exerciſe of Chriſtian piety, hee would make him as the boaſting Phariſie, to ſay with contempt, *Non ſum velut ille Publicanus*, I am not as yonder Publican, I faſt twice in the weeke. We ſee alſo when hee hath men on high, how there he moveth them to tempt God by preſumption, but we learne alſo in this caſe what to doe. I am a man, and therefore can otherwiſe deſcend, then by caſting downe my ſelfe, I will not tempt God, and neglect the meanes he hath ordained for my pre-

fervation, for a little glory; his Angels guard me in my wayes, not in my presumptions.

19 Against the temptation of desiring the greatest things in the world, I learne to preferre Gods worship before all the world, and so to breake off by his good grace from all evill motions of the Tempter. Against all temptations in generall: I learne first by this of our Saviour, to resist temptations in the first assault, not to suffer temptations to enter the doore of our heart, but to resist them without the gate at the first knocke. Saint *Basil* likeneth the Tempter unto the Leopard, which hath such naturall hatred against men, that if he see but a mans picture, he is ready to flye upon it, and all to teare it. Such is the enemy of the red Dragon, whom Christ vanquished, if he see but a picture or resemblance of Christ in a good man, he is ready to urge against it: we see him assaulting, but not prevailing; assault he can, overcome he cannot, unlesse men content.

Basil. in aliquot script. loc. hom. 21.

20 By

20 By the order of theſe temptations, it is manifeſt, that the Tempter firſt beginneth with lighter, then commeth to greater. Firſt, he began with eating, then he goeth to the affectation of glory, and laſt of all, falleth to flat Idolatry: In all theſe Chriſt, as we ſee, meeteth with the temptation in the beginning, kils the ſerpent in the egge, nips vice in the blade, ſtrangles ſinne in the firſt motion. For the old ſerpent, ſaith Saint *Ierome*, is ſlippery, and unleſſe we keepe out the head of ſuggeſtion, he will get in his body of conſent, or delight, or cuſtome, or nature, and all.

21 In theſe temptations, Chriſt repaireth as we ſee, to a *ſcriptum eſt* it is written, the offenſive armour hee uſeth, is the ſword of the ſpirit; a ſpeciall leſſon for our chriſtian learning: if we are tempted with a deſire of ſinfull delights, we may call to mind, we have a *ſcriptum eſt*, to anſwer this temptation, *Not in chambring and wantonneſſe*. If we be tempted with an inordinate deſire of riches, we have Rom. 13. 13.

1 Tim. 6. 6 a *scriptum est, Godlinesse is great gaine if a man be content with that he hath.* I we be tempted with a vaine opinion of our selves, we have a *scriptum est* Gen. 18. 27. *Behold, I am but earth and ashes.* If we be tempted with a carelesnesse of our estate and condition we have a *scriptum est:* Heb. 9. 27. *It is appointed for all men once to dye, and after that comes judgement.*

Furthermore, we see Christ would not turne stones into bread, to teach us not to consent unto the Tempter in any thing, no, though it have a shew of good. There were many high places in Ierusalem, yet the temptation of the casting downe, was from the Temple, the best, the holiest estate of all.

Christ would not cast himself downe, though hee might have saved himselfe without the ministery of Angels: to shew us not to seeke supernaturall meanes when God doth lend us naturall. We tempt him when we seeke health without a medicine, or victory without a combate: we tempt him when we may by reason or cour-

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ſell avoide ſome evill, and will notwithſtanding explore his power: and laſt of all, we tempt him, when we enquire too far into his wiſdome, or that of him unlawfully, which he is wont to offer by meanes.

22 Laſt of all, we ſee that Chriſt would not hearken unto the temptation of windy prayſe, whereby the Tempter ſeekes to draw many from God and godlineſſe: nor unto a deſire of having the kingdomes of the world, whereby he is wont to draw many for a great deale leſſe, and need not bee at coſt to offer ſo much to withdraw them from Gods worſhip. What Chriſt did, we ſee, and hence all may learne, what we ſhould doe; of this wee may bee ſure, ſeeing the Tempter ſpared not Chriſt, hee will not ſpare Chriſtians: His propertie it is to tempt; our part it is to withſtand his temptations.

CHAP.

Chap. VIII.

What we learne by Christs great compassion towards the distressed State of man, and his continuall doing good to the world.

When we enter into consideration of the great compassion of the Sonne of God towards the distressed state of mankinde, we find it a worke of unspeakeable mercy. In the Creation, *Dedit te tibi Deus*, O man; God gave thee thy selfe: but in the redemption, *Dedit se tibi*, God gave thee himselfe. In the Creation God gave an *Esse naturæ*, a being in nature, but in the redemption, an *Esse gratiæ*, a being in grace. In the Creation of things necessary for man, only six dayes were passed: but in mans redemption, three and thirty yeeres were expired: in the Creation, *Pauca dixit*, he spake few things: in the redemption of man, *multa dixit*

multa fecit, multa pertulit, he ſaid many things, he did many things, he ſuffered many things.

Adam in the ſtate of innocency, for perfection left all his poſterity farre behind, his reaſon was uncorrupt, all his underſtanding pure, his will obedient: He was for knowledge of heavenly matters, an excellent Divine: for inſight into the nature of things, a deepe Philoſopher: for power, he had a whole world to command: nothing which was neceſſary, was now wanting unto him, that when he ſaw he had all things which he could deſire in earth, he might then turne his deſire towards Heaven. He hath one precept among theſe many bleſſings, that is to keepe the Law of his God: this one precept is moſt undutifully broken: *Adam*, unleſſe Mercy ſtept in, thy felicity and the felicity of all thy poſterity is at an end; therefore behold a helper when thou art now in the pawes of the Lion: *The ſeed of the Woman, ſhall breake the Serpents head.* Here the Serpents hope

is turned into a curſe, and in Chriſt (who was to come) *Adams* dread is turned into a bleſſing. Behold love which affected *Adam*, more than *Adam* did affect himſelfe.

2 Now Chriſt the promiſed ſeed and Saviour being come, he compareth himſelfe unto that *Samaritane*, who tooke compaſſion upon a poore wounded man. This wounded man may reſemble humane nature: the Prieſt and the Levite that paſſed by, ſignifie the offerings and ſacrifices of the Law: the *Samaritane*, Chriſt, who beholding him in this caſe with the eye of Mercy, bound up his wounds, poured in the ſoftning oile of grace, and ſearching wine of contrition, layeth him upon his owne nature and righteouſneſſe thereof, taketh out the two Teſtaments, bringeth him to the holy Hoſtage of his Church, commandeth his Prieſts to take care and charge of him, and promiſeth that one day they ſhall finde they have not loſt their labour, for he is the onely repairer of mans wretched condition.

Luke 10. 33.

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3 In consideration then of mans fall (saith Saint *Bernard*) mercy began to knocke at the bowels of God the Father, which mercy brought with her peace, as a companion on the one side, on the other, truth accompanied with justice; truth began to approach and contradict mercie. Between these sisters began a long controversie: Mercie saith unto God, *O God*, this Creature of thine, Man, would have compassion shewed him, being now so miserable as he is. No, saith Truth and Iustice, Lord fulfill thy word: *Adam, that day thou eatest thou shalt dye:* Mercie replies, thou hast made mee mercie, but if thou shew no mercy, I am not: on the contrary, Truth saith, and I am Truth, and unlesse I take place, I abide not for ever.

God the Father commits the deciding of all unto God the Sonne, before whom, Truth and Mercy speake the same things, Truth saith, if *Adam* perish not, I perish: and Mercy saith, if *Adam* be not conserved, I languish. Well, let death be good, and let both have

have that they desire, let *Adam* dye, and yet for all that, let *Adam* have mercy and live. O admirable wisdome: but how can death bee good, seeing the death of sinners is worst of all? Let one be found which of love may dye, and yet is not subject to death. The motion seemed good, but where may any such be found? Truth seekes about the earth, and cannot finde one cleane without sinne, no not an infant of one day: mercy goeth up to heaven and there findes none that hath this love, as to leave life for sinners: these sisters returne at the time appointed, not finding that which was required. At the last, Peace cals them aside, and comforting them, saith, *You know there is none that doth good, no not one*: Hee that gave you this counsell, when all is done, must surely give you helpe: whereat the Vmpire beganne to proceed, and calling the Angell *Gabriel*, said, *Goe tell the Daughter of SION, behold her King commeth.* Let these sisters now accord in one, and let that of

Psa. 14. 3.

Mat. 21. 5.

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the Prophet be confirmed, *Mercy and truth are met together, & righteousnes and peace have kissed each other:* now, Truth, thou shalt have thy right, for *Adam* shall dye: and Mercy, here is thy desire, *Adam* shall be restored to life. O happy harmony! Psa. 85. 10

But was there no righteous man that could make this attonement, or effect this great worke? No, for the righteous shall onely answer for himselfe. Was there no Angell that could doe it? No, for they had not the same nature with man.

Could not the sacrifices of the Law doe it? No, burnt offerings thou wouldst not have: it was Christ, and Christ alone, that was both able and willing. Thus much of Christs compassion towards the state of man in generall.

4 For his continuall doing good in the world, we finde this Testimony given of him, *Marke* 7.37. *Hee hath done all things well*; Looke wee into the Gospell, and there wee shall also finde that his pitty was ever par-

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doning, his wisdome was ever teach-
ing, his liberality was ever giving, h
compassion was ever helping: all h
teaching, whereunto did it tend, b
to our instruction and consolation
For his sincerity of life, while he wa
Tert. in Apologet. ked in the world, *Tertullian* bids th
Romans, but reade their owne Reg
sters, there they should finde mentio
of the faultlesse conversation of Iesu
the Sonne of the Virgin *Mary*. He
continuall doing good; now his doing
good, was in effect our good, for loo
what was due to his obedience, t
wit, love: to his desert, to wit, re
ward: to his humility, to wit, honor
to his sorrow, to wit, joy: to his death
to wit life: to his victory, to wit, tri
umph: all is attributed unto us. H
merits became our merits, his suffe
ring, our satisfaction: he fed many
the wilderneſſe with materiall bread
and he imparted the bread of life unt
whole multitudes that came to hear
him.

For curing the diseased he was
Physitian both of body and soule: fo
releeving

releeving thoſe that were miſerable, he was a priviledged place, whereunto all might repaire, as infants unto their mothers lap, where the dugs of Mercy are never dry. Stedfaſt was he in love without change, ſufficient without want, free without deſert, and evermore ready to doe good unto all.

5 *This is a true ſaying*, (ſaith the Apoſtle) *that Chriſt came into the world to ſave ſinners*: was this benefit reſtrained unto ſome before others? No, ſaith Saint *Iohn*, it was for all ſinners: he is the reconciliation for our ſinnes, and not onely for our ſinnes, but for the ſinnes of the whole world, ſaith he. The further any good reacheth, the more noble it is: the commiſſion of the Apoſtles was, *Preach glad tydings:* as it could not be but acceptable, ſo was it at large alſo, *Preach it to all Creatures*: according to that of the Pſalme; *Their ſound went out into all Lands.*

1 Ioh. 2. 2.

κηρύξαι τὸ εὐαγγέλιον. Mark. 16. 15.

πάσῃ τῇ κτίσει. Pſa. 19 4. Mat. 25. 37.

He would *often have gathered Ieruſalem as the Hen doth her chickens under*

Chryſ. hom. in Ioham. hom. 1.

der her wings, If she would have be-
ned unto him. The Sun (saith S.
Chrysostome) extendeth his bea-
universally to all: If any wilfully
their eyes, and will not behold
light of the Sunne, is the fault in
Sunne? No verily. Of this myst
dispute he that will.

Act. 10.38 6 To go on with the life of our
viour; *Hee went about* (saith S.
Peter) *doing, and healing all*
were oppressed of the Devill, for
was with him. Yea, his goodn
shewed it selfe towards his very e
mies: for while they were seeking
slay him, he sought to save them;
never regarded τὸ ἴδιον, his owne,
τὸ κοινὸν, but the common welfare a
benefit of others. The candle be
enlightned, with what carefulne
did hee seeke the lost groat? Wh
mountaines and deserts did he wa
der to finde, and finding to bring hom
Luke 15.5 Man, the stray sheepe, leaving t
ninetie and nine, or companies
Angels in glory?

7 By all this wee learne, that w

live not in the world for our ſelves, but ſetting Chriſts example before our eyes, how we ought to be helpfull to others. Of all living creatures, there is none created to a more loving and ſociable end than man: but amongſt men none are more ordained to doe good each to other then Chriſtian men, while wee are in the way, ſaith Saint *Auſten*, let us beare one anothers burthen, that wee may reſt together at the end of the way: we are branches, not brambles to be renting and tearing one another. In artificiall buildings one ſtone doth beare up another, much more ſhould the ſame be done in that building, *wherein* (ſaith S. *Peter*) *all the faithfull are as lively ſtones.* Nature hath taught the Beavers to helpe one another in ſwimming, and the Cranes flying over the mountaine *Taurus*, when the formoſt is weary in beating the aire, that the next ſhould ſucceed, and ſo in order every one to labour for the ſafety of them all. Grace doth teach us the ſame leſſon, or rather the Author of grace; 1 Per. 2. 5.

Live

Live coales will kindle the dead: t
1 Cor. 12. holy *gift of Gods ſpirit*, Saint *Paul* te
us, *we receive it to profit withall.* W
receive it as for our owne, ſo alſo
the good of others that have inte
in our graces and gifts: not by w
of title, but of participation. And n
thing is good unto us (ſaith Saint *A*
ſten) unleſſe wee communicate t
ſame good to others.

8 We ſhew whom we reſemb
when we have compaſſion on ſom
and ſave others with feare, pull
Iude 23. them out of the fire. We know n
how ſoone we may ſtand in need
God our ſelves, and therefore tho
deſire nothing more than to ſhew
ſelves helpefull unto others. It is a
ken we are living members, when
feele the infirmitie of ſore parts in t
body. Chriſt our Saviour doth n
ſay to his Diſciples, be ye glorious,
mightie; as your heavenly Father
glorious, and mighty, but be mercif
as your heavenly Father is mercifull
Luke 6.36 It was the voice of *Caine: Numqu*
Gen. 4.9. *ego fratris cuſtos?* Am I my brothe
keeper

keeper? It was the anſwer of thoſe that conſpired the death of the Son of God; *quid ad nos?* What is it to us? Looke thou to it; as if they cared for no more but themſelves. It is the practiſe of worldlings onely to reſpect themſelves, and make no conſcience, like greedy Harpies, how they ſpoyle others. In *Pharaohs* dreame, the leane devoured the fat, but in the courſe of theſe men, the fat devoure the leane, like fiſhes in the Sea, where the greater doe eate up the leſſe: we are often (God be mercifull unto us) enemies one to another, like the *Madianites*. It is a hard winter (ſay they) when one Wolfe devours another, yet this is uſuall with men. For theſe (ſaith *Origen*) that puniſhment (thou didſt ſend forth thy wrath, and the earth devoured them) is verified in them: hath not the earth devoured them, which waking doe talke of earth, ſleeping, dreame of earth? *Inopiæ multa, rapacitati plura deſunt*: The poore man wanteth many things, but yet greedy-raking rich men lacke more: *Terra devoravit*

Mat. 27. 4.

Gen. 41. 3

Miſiſti iram, & terra devoravit eos. Orig. in illud Pſal.

devoravit eos, the earth hath devoured them. Satan came from compassing the earth, and these are compassing of earthly things, but never thinke of compassing heaven.

9 'David saw a poore woman by looke with a sorrowfull countenance and she needed not wait long for a day of hearing: himselfe commeth and demands the cause of her sorrow, saying, *Woman, what aileth thee?* One man resembleth another sometimes in speech, sometimes, in gate, and gesture but he is most like a man that is like him in face. We may have sundry resemblances of Christ our Redeemer but of all other hee is most like him that is like him in mercy.

2 Sam. 14. 5.

CHAP.

CHAP. IX.

What wee learne by Christs little esteeming popularity and glorie of the World.

LEt us now call to minde a little (for our Christian instruction) how farre Christ was from seeking the glory of this world, to whose greater glory it was (saith *Origen*) that he appeared without glory, to whose greater strength it was that hee came in weakenesse. When the people would have given him the title and dignitie of a King, hee gat him away into a solitary place, nothing at all regarding that weather-cocke-blast of popular applause. In the primitive Church (saith one) there were so many despisers of the world as there were Christians, because they so much looked upon the example of the Son of God, who lived in a continuall farewell of the world; He fled from a

Orig. lib. 1. cont. Celf.

John 6.15

Kingdome amongst men: for his Kingdome was not (as himselfe told *Pilate*) of this world. Now as Christ his kingdome was not of this world, no more is ours.

Iohn 18. 36.

2 And here we may in the first place observe, that even in this of our Saviour Christ his flying from glory, glory followed him, he was circumcised as a sinner, yet named a Saviour of men; lying in a manger at Bethlehem a tender babe, he was adored of grave sages; dying as man, yet is he worshipped and beleeved on as God. After many of his miracles, hee specially charged the people to conceale them, and yet they publish his fame, a thing he forbad them to doe.

Luke 2. 2.

Mat. 9. 30. Iohn 6. 15

3 O holy Sonne of God (saith one) when the Candle was lightned, why wilt thou have it put under a Bushell? Why wilt thou not shew thy glory unto men? Was it because thy Kingdome was not of this world? True Lord, and therefore I rejoyce to see thee in humility. Vntill the age of thirty yeeres we finde, saith S. *Bernard*, (excepting

Bernard in ser. de ver.

(excepting onely his disputing with the Doctors in the Temple) no other, but that our Saviour led a silent and a solitary life: What, did hee feare vaine-glory, who was the Lord of glory? He feared indeed, but was it in regard of himselfe? No, but for us, who were to be feared, and therefore thereby would draw us by his precept and practise from ambitious desires of glory.

4 Although it was but seldome that our Saviour used reprehensions, yet we finde that there were none whom he did more often reprove, and openly rebuke, than a kinde of men called Pharisies, having their name of separating themselves from other men, as being better than they, in their owne conceits. These were those whom he resembled to *painted Sepulchers*, faire without, but foule within, whose vizard was better than the face, all their holinesse was no other but a shew of holinesse, their corner-counterfeit-praying to bee seene of men: their Trumpet-blowing-almes, to have a

little worldly pompe and glory. Our Saviour could not away with this fashion, and commandeth us the contrary. *Mat.* 6.10,11.

5 It is a wonder to consider, how wee make worldly glory our chiefest Iewell, how all the sheaves of the field doe fall down before a conceit of preheminency: what was all that was shewed, when all the glory of the world was shewed? the word is δόξα, which signifieth no other but a shadow, an opinion, a shew; that which was shewed in the twinkling of an eye, shall perish in the twinkling of an eye. What is praise of men but a puffe of winde which sometimes bloweth one way, and sometimes another? Or as the Eccho, which maks a sound, but is indeed no substance? What is our vaine mirth, but a little Sun-shine before a storme? what is worldly and secure peace, but a calm before a tempest?

Mat. 4.8.

If in any thing a Christian man shew himselfe what he is, then surely most especially in being crucified to the flesh and the world: that is to say,

unto

unto the pleaſures of the one, the glory of the other. There were crucified upon the Croſſe together, two malefactors, and Chriſt in the middeſt: and three there are to be crucified in Chriſts members, the fleſh, and the world, as the two theeves, the ſpirit, as Chriſt in the middeſt. The fleſh is the theefe upon the right hand: *They that are Chriſts, have crucified the fleſh:* The world is the theefe upon the left hand, according to that; *The world is crucified unto mee, and I unto the world:* which is then done, when nothing delights us, nor we take delight in any thing but in God. In the midſt of theſe is the ſpirit alſo crucified, according to that, *A troubled ſpirit is a ſacrifice to God.* The theefe on the left hand was not ſaved: That is, that the world or obſtinate, and unrepentant ſinner in the world, from whoſe number Chriſt hath away his, *That they bee not condemned with the world.* The theefe on the right hand is ſaved, ſo is the crucified fleſh with the ſpirit, when both are remembred

Gal. 5. 24.

Gal. 6. 14.

Pſa. 51. 19.

1 Cor. 11. 32.

of Christ in his Kingdome, and are with him in Paradise, because they are crucified with him.

Aug Ep. 111 What is it saith Saint *Austen*, to be lifted up in this world, and in another world to be cast downe? What for a short time to shine in glory, and hereafter to consume in misery?

Chrys. hom. 4. ad pop. Antioch. What was the cause (saith S. *Chrysostome*) that the house spoken of in the Gospell, fell? Was it in the wind, or the tempest, or the waters? No. The Text saith, it was builded upon the sand: the foundation was not good. To build upon hope of riches or glory, is a weake foundation; the house may seeme goodly in faire weather, but when a storme comes, it is gone. To let riches and glory go, *Our trust is in God onely:* this is that building which is upon the Rocke, and will never faile, come winde, come storme, come waters, and whatsoever.

Fie upon that folly that delights more to seeme unto men, than to bee in truth and verity unto God. Doth not that wife displease her husband who

who adornes her ſelfe to pleaſe others, the ſame doe they who by theſe actions onely ſeeke to pleaſe men. A ſtrange practiſe there is in the world, that goeth about to alter by laying on a little I know not what, that countenance which God hath given, onely to ſeeme ſo, and ſo, to the eyes of men. Chriſt ſaid of the tribute money, whoſe Image is this? the ſame may be ſaid concerning ſome in this caſe, whoſe viſage or countenance is this?

The workeman is wont to grow out of love with his worke, ſeeing it deformed by others. How can wee pray, or looke up to God, when we are not of that forme he hath given us, or how can we lift up our eyes to heaven, but thinke impietie ſhall not enter there? Theſe thinke to deceive others, whereas indeed they deceive themſelves, and I pray God they doe not one day finde it, and weepe with *Eſau* for a bleſſing, when it is too late.

Painters deſire to make ſomewhat onely for ſhew, they reſpect not any thing within. But what is it to have a

foule gueſt in a faire houſe, or a little prayſe and glory with men, and to loſe praiſe and acceptation with *God?* Saint *Ambroſe* ſaith of *Ioſeph*, *Pulchra corpore, ſed pulchrior animo*, hee was faire in body, but fairer in minde, which is beſt of all.

Amb. de Ioſeph.

9 To glory in honour and praiſe of men, in building, in banquetting, is frivolous. To account none worthy of honour, but our ſelves. To ſeeke for oſtentations ſake to excell others, is meere vanitie. Thy words (ſaid *Phocion* to a boaſting companion) are like a Cypreſſe tree, tall enough, but without fruit.

The Philoſophers come unto *Alexanders* Tombe, and every one gives his verdict: ſome ſay, yeſterday a world would not ſuffice, to day ſeven feet in length: others ſay, yeſterday he had friends and enemies, to day all are equall. Goe to the Sepulchers, (ſaith Saint *Auſten*) and there ſhew me a difference if you can amongſt the bones, betweene the rich and poore, betweene the maſter and the ſervant,

betweene

betweene the greateſt Senator and the loweſt ſubject? *Loe, this is hee* (ſaith the Prophet) *that put his truſt in his riches*: as if he would inferre, you ſee what comes of putting truſt in earthly things. Pſa. 52:7.

It is ſtoried of *Herod*, that he gloried of an applauſe given to himſelfe, *but gave not the glory to God.* What became of this? The holy Scripture telleth us, *he was eaten up with wormes*: and *Ioſephus* alſo accordeth with the holy Scripture, that his end was miſerable: but firſt, (ſaith he) there appeared an Owle ſitting upon his head, and after hee was taken with the before-named torments: He was a little before called a God, now it appeares he is a miſerable man. Where were all his Phyſitians become? Act. 12. 22. *Ioſeph. lib. 10. de Ant. Iud.*

10 Chriſt told them that ſought ſuperiority above others, they knew not what they ſought. It is true in the condition of the world: For ſuppoſe worldlings have their deſires, what have they but ſhining miſeries? The people could not in any thing more

displeaſe the Apoſtles, than when they would runne in to ſacrifice unto them. The juſt man, (ſaith *Gregorie*) when he is praiſed, is then humbled, fearing he is not unto God, as he is eſteemed of with men: when he hath done any thing amiſſe, hee accuſeth himſelfe: If any thing well, hee giveth all the praiſe onely unto God, according to that of the Prophet, *Non nobis Domine, non nobis*: not unto us, O Lord, not unto us, but unto thy name give the praiſe. The Prophet teacheth us to ſpeake twice againſt our owne praiſe, wee are ſo ready to praiſe our ſelves. Yea, in our beſt actions (ſaith Saint *Ambroſe*) take heed of that ſame theefe glory, which would ſteale away from us all acceptation with God: *Si putavi aurum robur meum*, ſaith the holy man *Iob*, If I have thought gold my ſtrength, if I have lifted up my hand againſt the fatherleſſe, If I have ſaid to my treaſure, *My truſt*, If I have exalted my ſelf in riches: by which kind of ſpeech, his meaning is, I have not done any of

Pſa. 115. 1

Iob 31.

theſe

theſe things. I have not had any of theſe thoughts, they are farre from mee.

11 *Plutarch* writeth, that it was the manner of vaine-glorious men, to have a kind of Ieſter to ſing their praiſes in great aſſemblies: but how farre godly men have beene from this fooliſhneſſe, all that are converſant in Hiſtories know, they could not abide ſuch jarring enterludes. *Moſes* would not be counted *the ſonne of Pharaohs daughter*. Heb. 11. 24. Saint *Paul* would not count himſelfe *worthy the name of an Apoſtle*. 1 Cor. 15. 5. The rich man glorieth in his riches, but Saint *Paul in his infirmities*. 2 *Cor.* 12. 5. The proud man in his glory, *he in a good conſcience*. *Acts* 23. 1. The voluptuous man in exceſſe, *hee in contents*, *Phil.* 4. 11. All the inſtruments with their noiſe, could not make the three Children fall downe before the Idoll, Dan. 3. 8. nor all the popularity in the world, make good men affect vaine glory: they know both what it is, and how ſoone it vaniſheth.

Thoſe who from ſome high Turret

or

or Tower, behold things far beneath under them thinke them ſmall and little, but theſe beneath thinke them great. In like manner thoſe whoſe minds are elevated to heavenly things and have their affections on high, worldly things ſeeme to theſe little, and little worth: they cannot but wonder why men beneath, or earthly minded, ſhould ſo much deſire them as they doe, being ſo tranſitory and variable as they are.

12 Where is *Pharaoh*, that gloried ſo much in Chariots? Doth not his overthrow tell boaſting Champions, that an Hoaſt is nothing without the God of Hoaſts? Where are the Gyants *that would build ſo high*, and glory in a name? Doth not Gods word tell us, *they were ſcattered* and defeated of their purpoſe? Gen. 11. 4.

Is glory then ſo fleeting? then may worldling ſay, farewell vaine world, for as much as there is no truſt in thee, which faileſt them whom thou moſt favoureſt; they looneſt fall, when they thinke themſelves moſt ſure.

Farewell

Farewell world, thou that quarrellest, but doest not pacifie: in thee there is no joy without trouble, no peace without discord, no love without suspition, no rest without feare, no abundance without blemish, no honour without discontent, no estate without carefulnesse of minde.

Farewell glory of the world, for in thy delights, promises are made and never kept, in thy Vineyard men labour, but are never rewarded; Farewell world, which callest the rash, valiant: proud, seemely: covetous, good husbands: the babler, eloquent: the wanton youthfull. Farewell world, which deceivest all that trust in thee, which doest promise to the ambitious, honour: to the greedy rewards: to the covetous, riches: to the young, time: Farewell, I say, vaine-glory, which because thou art not of God, failest all.

13 When *Gyges* a great worldling would faine know if any man were more happy than himselfe, (thinking him most happy which had most riches and glory) it was answered him, that one

one *Psophidius*, a poore old man of the *Arcadians*, (who was rich with a little, and had never gone all his life time from the place where hee was bred and borne, but there lived peaceably) and this man was farre happier than he. If Heathen men could so little esteeme of earthly glory; what should Christians doe? whom should they think most happy, but those who most minde the state of happinesse to come?

Oh Christian, after the example of Christ thy Redeemer, trouble not thy selfe if thou see others advanced, care not for earthly glory, but care to attaine heavenly.

CHAP. X.

What wee learne by Christs continuall labour and travels in the world.

THe ſick man being now about to take ſome bitter medicine, when he ſees the Phyſitian himſelfe beginne unto him, it makes him more willing to receive the potion, how bitter or diſtaſtefull ſoever. The labours and travels of this tranſitory life, have no doubt, a very unpleaſant taſte to humane palate, but ſeeing Chriſt the Phyſitian of our ſoules, not onely to have taken an aſſay thereof, but even to have drunke a full draught for our redemption, wee ſhould be the more willing to admit the receiving ſome little quantity of the ſame potion how bitter ſoever. Luke 6. 12

When we conſider our Lord and Maſter, his long watchings: and how hee paſſed whole nights in prayer, his often jorneying from place to place to inſtruct and teach in every Citie,

Citie, his Fasting, his Suffering all along from his very infancy, from his flying into Ægypt unto his *consummatum est*: from his cradle to his crosse; What shall we else behold in his life; but a life full of labours, travels, never ended but with losse of life? Was it not thy birth, O Christian soule, which was the to be brought forth, when our *Rachel* travelled unto death? Was it not thy cause, O holy Church, for which our *Iacob* endured so many yeares servitude? Hee who with one drop of bloud could have redeemed a world, would notwithstanding suffer so many labours, so many travels, that no labours whatsoever might dismay us.

Gen. 35. 18. Gen. 29. 20.

2 At five severall times did Christ our Saviour so far proceed in labours, as there ensued the effusion of his bloud: first, in his circumcision, there he began to redeeme us: Secondly, in his prayer in the Garden, there hee shewed how he affected us: Thirdly, when he was scourged, there he cured us by his stripes: Fourthly, when hee

was

was fastened to the Crosse, there he payed the price and ransome for our sinnes: Fifthly, when his side was opened with the speare, there was an issue made for the streames and rivers of grace: all these were done for our redemption, and remaine upon record for our instruction. By the first wee learne to labour in cutting off the unlawfull desire of sinne, by the second, to mourne with sighes and groanes for our sinnes: by the third, to mortifie the pleasures of the flesh: by the fourth to be crucified unto the world: by the fifth, to have our hearts wounded with a dayly remembrance of his unspeakeable love.

3 The holy man *Iob*, suffered as great trials and troubles (we thinke) as great might bee, but for all that, Christs were greater: for looke we into his whole life, see we therein every age, go we to every place where he was conversant; Nay, take we a view of his sacred person, and therein see we every part suffering. Every age: In his infancy how colde and hard

hard was his cradle at *Bethlehem*? How busie was he with the Doctors in the Temple? To come to further yeares, what hatred did hee endure most undeservedly of the Iewes, even hatred unto the death? Every place: he suffered hunger in the Desart, resistance in the Temple, sorrow in the Garden, contumelies in the judgement Hall, and crucifying it selfe without the Citie. Every part: his eyes suffered teares, his eares reproaches, his taste suffered gall, his head, pricking of thornes, his hands the piercing of Nayles, his whole body is sacrificed as an offering for sinne. Now there is
Mat. 10. 25. no reason that the servant should be above the Master. When *Ionathans*
1 Sam. 14. 7. Armour-bearer saw his master goe up the hard and steepy rockes, he told him he would go with him: when we see our *Ionathan* goe before us in travels and labours suffered for us, should we not be emboldned to endure labours, though no way answerable unto his, yet such as are agreeable with the condition of our life, seeing we are going into

into the land of promiſe, by the deſart of this world?

Pſal. 142. 2.

4 Strange it was, that *David* a man after Gods owne heart, as the Scripture ſpeaketh, ſhould be ſo much afflicted as he was. Strange it was that *Daniel*, a man beloved of God (as the Angell told him) ſhould bee caſt into the Lions den. Strange it was, I ſay, that theſe of all other ſhould bee ſo much in labours and travels of the world, as they were. But conſidering that the life of man is but as the dayes which goe before the Sabbath of reſt, we may the leſſe marvell.

Dan. 6. 23.

We ſee the Sonne of God himſelfe treading the Wine-preſſe alone, and a man full of labours, as the Prophet ſpeaketh. We ſee his deareſt friends in the world, his owne Apoſtles, yea, the bleſſed Virgin her ſelfe found this life no other but a ſtate ſubject to many and great ſorrowes. What ſhould we otherwiſe think of it ſaith one? Al the life of a Chriſtian man, according unto the Goſpell, is no other but a Croſſe and Martyrdome. This Martyrdome

Eſa. 53. 3.

Tota vita Christiani, hominu secundum Evangelium, Crux & Martyrium. Isid. Et. 1. lib. 7. cap.

dome (saith *Isidore*) is two-fold: The one *in aperta passione*, in open suffering: The other, *In occulta virtute*, inward or hidden vertue, that is, a minde alwayes ready to suffer.

But how is it saith Saint *Austin* that Christ cals those that labour, to refresh them? how is his yoake sweet when he cals from rest to labour, and sends those that are at quiet to worke in his Vineyard? The rest that he gives (saith the same Father) is spirituall: *Iohn* is banished into *Pathmus* but *Iohn* heares melody from heaven.

5 Besides these spirituall labours we know *Adam* in the time of his innocency laboured, and that God hath made nothing to be idle, that he will have no Ciphers in his Arithmetike, or slothfull servants in his Vineyard. Every thing in nature doth accomplish his end by a kind of motion, and therefore much more man of all other, who by slothfulnes doth become a very burthen of the earth. For in this vice of idlenesse, wit, understanding, and all honest endevours lie buried.

ried, as it were in a loathſome Sepulcher, from whence ariſeth the unſavoury ſmell of corrupt manners. In that Chriſt our Saviour called *Peter* and *Andrew* while they were fiſhing, *Iames* and *Iohn* while they were mending their nets, we may gather how he liked of labour, and thought them fit for a laborious profeſſion. *Homo natus ad laborem, Iohn* 5.7. Man is ſaid to be borne to labour; and therefore not to reſt while he is here. *Man goeth forth unto his labour untill the evening*, ſaith *David*.

Scipio baniſhed all the idle Souldiers and unprofitable people from his Campe. He found it true by experience in the courſe and continuance of his warres, which the Romanes had with them of Carthage, that whileſt they had enemies in Affricke, they knew not what vices meant in Rome. The Chriſtian mans life, as it ſhould of all others be farre from vice, ſo withall ſhould it be from this ſlothfulneſſe, which is the cauſe of vice. It was the Apoſtles rule, *If any would not labour*,

2 Thes. 3. 10. *labour, hee should not eate.*

6 Now betweene these two, to wit, the labours of the minde and body, wee see that we must frame our selves for the time of our continuance here, to be with Saint Paul, *in labours often.* We have set our hand to the Plough, and in the first place, let us take care of all other things, that *Gods* husbandry goe forward well with us, howsoever the world goe. This is the difference betweene the labours of the righteous, and theirs, who weary themselves in the way of vanity. When the Prophet speakes of trouble, which the godly shall have, hee

Psa. 34. 19 speakes of deliverance, *The Lord delivereth them* (saith he) *out of all*: but of the other he speakes after this manner; *Great miseries remaine for the ungodly*, and there is no mention at all

Psa. 73. 6. *Ideo superbia tenuit eos. Non sunt in laboribus hominum, at erunt in laboribus Dæmonum* made of their deliverance. When he speakes of sensuall men, he saith, *Non sunt in laboribus*: what was the sequell? They are not in the labours of other men; but shall they not be (except they repent) one day in worse labours?

7 Where-

7 Wherefore when the labours and ſorrowes of this tranſitory life grieve us, wee may thinke of deliverance, and in our arrivall at that place where no labours and ſorrowes are. The husbandman (ſaith Saint *Iames*) waites for the fruits of the earth, and ſhould not we waite for the fruits of heaven? We ſee Merchants for gaine, Souldiers for triumph, doe put themſelves into many dangers, and yet neither doth the Merchant alwayes compaſſe his gaine, nor the Souldier alway his triumph; put caſe they doe, yet are they not long to enjoy either. If the earthly Souldier doe this, what ſhould the heavenly Souldier doe? It falleth out otherwiſe in our heavenly labours; the gaine is certaine, the triumph everlaſting: Saint *Ierome* ſaith, Every worke is made light, when the reward of the ſame worke is thought upon.

Quodlibet opus, leve fieri ſolet, cum eius præmium cogitatur.

But here is a reward ſo great that it cannot be meaſured. So precious that it cannot be valued: So permanent, that no time can diminiſh it. Let us call

call to minde, how ſweet freedome is after a time of bondage. It is ſaid of the faithfull, that they ſhall ſit with *Abraham*, and ſitting preſuppoſeth reſt.

Apo. 19.9. The ſtate of happineſſe to come, is called in the Revelation, *The Supper of the Lambe.* The Supper, and ſo the laſt refection; after the labours of the day, then labourers take their reſt. Travellers having but ſorry uſage at their firſt baite in journey, are wont to ſay, well; The beſt is, we ſhall ſup at another place. So when we perceive we have but ſorry uſage here, we may ſay, we ſhall come one day where the entertainment will be better. God knowes what is fitteſt for paſſengers; labour in the way, reſt at the end of the way: It was the ſentence of Almighty God, the woman ſhould have labour in the fruit of the wombe, the man labour in the fruit of the earth.

Gen. 42.7. 8 Though *Ioſeph* ſpake a little harply to his brethren, and made them for a time to travell to and fro, yet hee loved them never the worſe. But theſe

travels

travels and ſorrowes (will ſome ſay) are ſurely hurtfull unto men. King *Cyrus* was not of that opinion, when for a puniſhment to the people of *Sardis*, hee commanded them to ſpend their time in gaming and feaſtings.

9 To draw to a concluſion, having given our names unto Chriſt, it remaineth that wee looke for labour: To them aſſigneth he the Crowne, who fight the battell. When we ſuffer and endure travels in the world for righteouſneſſe ſake, it ſheweth that we are under Chriſts Standard: our watchword is, *Be conſtant unto the end.* It makes men ſuffer the more patiently, when they ſee others ſuffer before them, but moſt of all Chriſtians, who behold Chriſt ſuffering before them, and for them. Is it meete that thy ſervant ſhould live in pleaſure, when thou art full of toile and travell? Is it fit that he ſhould lye at eaſe, and thou ſweat in labours? What reaſon is it then, O Man, that ſeeing the Lord Ieſus who is ſo farre above all earthly Monarchs, as the greateſt Lord is

above his meaneſt ſervant: Is it meet that he who is not onely thy Maſter, but thy Maker, ſhould paſſe his time in continuall travell, and thou in continuall eaſe? Heathen men were wont to ſay, that the Ants who live and travell, and make proviſion together, and have no law (as Saint *Ambroſe* ſpeaketh) to command them, doe ſhew men how to become fit members of a Common-wealth. But the care indeed of holy men, who were ever watch full, provident, and induſtrious, doth teach us to become fit members in that myſticall body, which is here onely militant in grace, but ſhall one day be triumphant in glory.

Let us call to minde what was ſaid to the laborious ſervant, *O thou good ſervant, thou haſt beene faithfull over little, I will make thee ruler over much: Enter thou into the joy of thy Lord.*

Mat. 25. 25.

CHAP.

CHAP. XI.

What wee learne by Christ his teaching the multitude, and his actions before hee taught.

WHen the Apostle Saint *Paul* exhorted the *Corinthians to be followers of him, as he was of Christ*, 1 *Cor.* 11. 1. We must thinke Saint *Paul* had a care to follow Christ. Which care hee would also have the *Corinthians*, and consequently all Christians to have; In the beholding of this patterne of the life of Christ, let us observe it well, and we shall finde that his doing and saying, did accord in one. Begin we with his first Sermon upon the Mount, we shall finde therein contained whatsoever doth appertaine to the perfection of a Christian life: There see the poverty which at one stroke doth cut downe by the root all the solicitous desires of earthly things: there see that meeke-

neſſe, that doth utterly exclude all hatred and contention among men: There ſee thoſe teares that doe rebaptize the ſorrowfull and repentant ſoule: there ſee that hunger and thirſt which doth bring everlaſting ſaciety: there ſee that mercy that is ever helpefull to the neceſſity of the diſtreſſed: And ſhall receive mercy from God. There ſee that peace that cauſeth all concord and unity amongſt the faithfull members of Chriſt Ieſus. Laſt of all, there ſee that patience that lifteth man above the ſtarres of Heaven, to whom theſe miſtie clouds of this inferiour Region and ſtormes here beneath, are as it were under his feet: In all theſe Chriſt our Saviour ſpeaketh comfortably, propoſing in every one bleſſedneſſe.

2 For his forme of teaching; It was
Mat.7.29. *Tanquam habens poteſtatem*, as one that had power & authority to pierce the very heart, as may appeare by thoſe
Mat.5.28. words, *But I ſay unto you*: He ſpake as one that had power to command and enjoyne a duty to the heart. Who could

could looke into the heart of man, but the Maker of man, or who could enjoyne a law to mens thoughts but He which knew their thoughts, and will one day judge them? The Iewes ſuppoſed that onely a falſe oath was unlawfull, Chriſt will not have them ſweare at all: *Let your communication bee ναὶ, ναὶ, οὒ, οὔ, yea, yea, nay, nay:* Mat. 5. 36. whereupon (Saint *Baſil* ſaith) *Yea in ſpeech, and yea in heart: Nay in ſpeech, and nay in heart.* Being asked of the Phariſies whether *it were lawfull for a man to put away his wife for every cauſe:* Mat. 9. 7. They could ſoone have anſwered him themſelves out of *Moſes* Law, concerning *the giving a bill of divorce:* But our Saviour ſheweth the Originall, that *this was permitted onely by reaſon of the hardneſſe of their hearts,* and therefore openeth the whole matter unto his Diſciples, and ſetteth downe as it were a full determination of this doubt, that *he who putteth away his wife* (except it be for fornication) *and marrieth another, committeth adultery:* and Saint *Paul* taketh it ſo to be

without further ſcruple. *The woman is bound unto the man ſo long as the man liveth.* By the Law of coveting the Iewes underſtood the outward ſignes, *Non concupiſces, id eſt, ſigna concupiſcentis non facies:* Thou ſhalt not covet, that is, thou ſhalt not doe the ſignes of him that coveteth. Chriſt tels them, there was more required in this Law than ſo: for why, not only in the outward, but alſo the inward man muſt concurre in the obſervation of the ſame, and therefore the very intention of the minde was to anſwer the fault in Gods Conſiſtory. The Phariſies, they would not kill, but they made no ſcruple to hate their brother even from their hearts; They would not commit adultery; but they made no conſcience, which Chriſtians ought to doe, of evill thoughts. Againe, our Saviours preaching was with power; from whence came this power? Firſt, from a profound habit of heavenly wiſdome: next, from a moſt ſincere manner of his life, to ſhew unto us that good learning and godly

godly living, ought for to goe together.

3 To wade deeper into his doctrine, (which was all along lively, grave, and full of Majestie) the Evangelists themselves doe sufficiently declare and manifest as much, according to that reply of the messengers sent from the High-priests, *Never man spake as this man speakes*; or that of Saint *Peter*, *Tu Domine habes verba vitæ*, Lord thou hast the words of life. John 7.45 John 6.68

For the subject of his first doctrine, it was *pœnitentiam agite, & credite Evangelio*, Repent and beleeve the Gospell. *John* the Baptist who also prepareth the way, he preacheth repentance, as if repentance were the way to come to Christ. Repentance makes us finde the disease, and finding the disease, we runne unto the Physitian. Repentance makes us feele the burthen, and when we feele the burthen, we flye unto him that can ease us: repentance makes us accuse our selves, and if we accuse our selves here, (saith Saint *Austen*) Satan shall have nothing Mar. 1.15.

to accuse us of hereafter. *Iohn* preached health, Christ brought helth. *Iohn* was a light, and a light is necessary before day. *Iohn* was a voice, and the voice goeth before the word, the voice vanisheth, the word abideth for ever.

4 As *Iohn* taught repentance, so Christ also taught the same, to shew that this is necessary doctrine for the state of man, who by Repentance should oft-times commune with himselfe, debating Gods cause against himselfe, and his owne cause with the mercy of God. *Genus mortis est* (saith Saint *Austen*) *sine pœnitentia vivere*, a kinde of death it is to live without repentance. *Abab* thought *Elias* and his prophecyings did but trouble him, as many thinke of the doctrine of repentance: but he found, and they shall finde, it will be their owne sinnes that at the last shall trouble them, unlesse they repent.

1 Reg. 18. 17.

5 But to goe forward, as his Doctrine in this his calling of sinners to repentance, was most peaceable, so was it also easie, plain, and perspicuous

even

even when he treated of the profoundeſt myſteries: his words were, *& ſignificantia, & efficientia*, both ſignifying and effecting what they did ſignifie: wherin he uſed neither pomp nor prid of affected eloquence, yet were they ponderous, without either feare, flattery, or by diſcourſes mixed with gal and bitterneſſe: this plaine and perſpicuous manner of ſpeech bare with it a majeſtie, declaring from whom it came, manifeſted in that, *hoc fac & vives*, doe this and thou ſhalt live.

He diſanulled not the Law of *Moſes*, but rather ratified the ſame: that, ſpeaking of the Circumciſion of the fleſh, which was the ſigne: He, of the Circumciſion of the heart, which was the thing ſignified: In all which there was a powerfull operation, as the Diſciples reaſoned, *did not our hearts burne while he opened the Scriptures?* Luke 24. 32.

In this his teaching, he uſed Parables, a forme of inſtruction taken (ſaith Saint *Ierome*) from reſembling one thing by another, which by a thing knowne is wont to draw the hearers

unto a more plaine understanding of things unknowne unto them: notwithstanding unto the perverse, more intricate and mysticall, according to that in Saint *Matthew*, *Unto you it is given to know the mysteries of the Kingdome of heaven, but unto others in Parables.*

Mat. 13. 11.

6 This one thing we may withall learne for our Christian observation, that Christs actions were every way answerable unto his Doctrine: his words preached holinesse of life, his workes preached the same: *Cœpit facere, & docere* (saith Saint *Luke*) He began to doe and teach: a long way by precepts, is by example oft times made short and easie. He fulfilled in his own person whatsoever he taught others to doe, that in him the world might have a light, both of good teaching and good following.

Acts 1. 1.

7 For the application hereof we may observe by this his teaching: first, that he was the very Prophet, whom God had promised by *Moses* to raise, whom all should heare, and hearing follow.

Deut. 18.

We

Wee often marvell at the Iewes hardneſſe of heart, who having Chriſt among them, comming as he ought to come, according to all the Prophets of old, their eares were ſo dull they would not heare him, their eyes ſo blinde they would not ſee him. In the next place, we may conſider that Ieſus Chriſt is the ſame for ever: many Chriſtians would have beene glad, if it had pleaſed God, to have beene preſent with thoſe eye-witneſſes, in beholding their Redeemer. For what a joy would the very beholding of him have offered the beholders, his venerable countenance, his gracefull behaviour, and to have heard his moſt gracious words, and manner of exhortation? Which would have made a Chriſtian ſoule to diſſolve it ſelfe, as it were into teares of joy, to have ſeene the light of his countenance, and to have heard his admirable manner of exhortation.

8 But hearing is not all: for when Chriſt ſaid; *Beati qui audiunt*, bleſſed are they that heare; he had not ſo Luke 11.

ſoone

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ſoone

ſoone done, but there was ſomewhat more behind, which was an *& cuſtodiunt*, that is, a keeping of thoſe inſtructions that they heard: to ſhew that the ſcope of his teaching was not to have his auditors to heare onely or admire, but to keepe and follow: not to diſcourſe but to practiſe: For he ſhewes that *hearing, keeping, and bleſſing*, they doe goe altogether.

In the Law, were thoſe cleane Beaſts that did chew the cud onely? No, they muſt chew the cud, and divide the hoofe. Chriſt ſaith of *Mary* that heard the word, *Mary hath choſen the good part:* Hearing is but a part. When the Prophet ſpeakes of the Teſtimonies of Gods Law, he addeth this, *In cuſtodiendo merces magna*, in keeping of them there is great reward He doth not ſay, *in audiendo*, in onely hearing. The promiſes of ſalvation in holy Scriptures are not ſo much laide forth to the hearers, as to the doers of the will of God their heavenly Father. It was his owne practiſe, who was the naturall ſonne of God: It ought

Lev. 11. 4, 5.

Pſal. 119. 11.

ought to be ours, who are the Sonnes of God by grace, to do the will of our Father which is in heaven.

For as he joyned in one, doing and teaching, ſo ſhould we beleeving and following; that ſo a right faith and a Chriſtian life, which are as it were coupled together, we ſhould in no caſe ſever: *You know theſe things, happy are you if yee doe them.* Whatſoever we profeſſe, we muſt not thinke to come to Heaven by doing nothing worthy of our Chriſtian calling. It is true (ſaith Saint *Bernard*) of good workes, they are not *cauſa regnandi* the cauſe of reigning, yet are they, *via ad regnum*, the way to the Kingdome. Wherefore let us walke in this way, after the example of him who hath ſaid unto us all, *Ego ſum via*, I am the way.

Bern. in Cant. ſer. 22.

CHAP.

Chap. XII.

What we learne by Christs example in visiting the sicke, feeding the hungry and curing all that came unto him.

WHether it were to behold our Saviours miracles as the people came, *Iohn* 6.2. Or to be cured of their corporall maladies, as the multitude, *Luke* 9.17. Or of desire to commune with him, as *Nichodemus*, *Iohn* 3.2. Or of an affection to see him, of whom so great fame went abroad, as *Zacheus* came, *Luke* 19.3. Whether for those causes or any other, so it was, that a company of people altogether came flocking after our Saviour in great abundance. As when some skilfull Physitian repaireth to any populous Citie, the diseased of all other draw unto him: So came they unto Christ, who was able not onely to cure their sicke bodies, but even to raise to life againe their sicke, yea their dead soules to the life of grace: Shewing

Shewing that he would not the death of a ſinner, that came to dye for ſinners.

2 Ancient and later Records make mention of an Epiſtle ſent by *Lentulus* the Proconſull unto the States and Senate of *Rome*, in which he tels them of one Ieſus, who appeared in Iury, going about, doing good, and healing al of what infirmitie ſoever they were taken. *Magdeb. Cent. 1.*

Iulian the Apoſtata himſelfe confeſſed thus much of him. Indeed (ſaith he) He cured certaine blind men, and recovered ſome few that were diſeaſed in body: Yea *Iulian*, and that was enough to have made thee ſee him to be the Sonne of God, hadſt thou not beene obſtinately blinde. For was it ever heard ſince the beginning of the world, that any gave ſight unto men borne blinde, except Chriſt the Redeemer of the world? The great power he ſhewed in healing onely by his Word, the diſeaſes of the body might have moved thee to beleeve on him for the health & welfare of thy ſoule. Iohn 9. 31 Ioh. 14. 11

See

See him, *Iulian*, doing ſuch workes, and if for no other cauſe, yet beleeve him for his workes ſake. The Centurion had authority over his Souldiers, If he ſaid to one, goe, he goeth, to another come, he came: Chriſts authority was as abſolute over all Diſeaſes: if he ſaid goe, they departed, if come, they obeyed, but chiefly was he wont to command them to depart: And not onely diſeaſes, but even his authority was the ſame over the divels themſelves, whom hee caſt out, bringing many tormented creatures into their right mindes againe.

Mat. 8. 9.

3 Well did our Saviour Chriſt compare himſelfe unto a Phyſitian, for ſo was he indeed; there was no diſeaſe ſo deſperate but he could ſalve it. He wrought many cures, but when hee cured the ſoule of man, *Hee wrought a cure indeed*, for the effecting whereof, he uſed diverſe kindes of medicines which he tooke himſelfe. The firſt, by Diet, when he faſted forty dayes and forty nights. The ſecond, by Electuary, when he gave

Mat. 9. 12.

Mat. 4. 1.

Mat. 26. 26.

to

to ſickly ſoules his moſt precious body and bloud in his laſt ſupper. The third, by ſweat, at his agony in the Garden. The fourth by Plaiſter, when his face was ſpitted on by the Iewes. The fifth, by Potion, when he taſted Vineger mixed with Gall. The ſixth, by letting of bloud, when his hands and feet were pierced: Yea, when his heart-veine was ſtricken, his ſide goared with the Speare. Here was a cure of all cures, which all the Galeniſts in the world may admire with reverence, and become his Patients, who was ſuch a Phyſitian of ſoules.

Luke 22. 42.
Mat. 15. 19.
Iohn 19. 29.
Luke 23.
Ioh. 19. 34

A ſtrange kinde of preſcription it was he enjoyned ſome of his patients, *Behold, thou art made whole, ſinne no more, leſt a worſe thing come unto thee.* This is the good Dyet for the time to come, which the cured muſt uſe, becauſe the relapſe is wont to prove dangerous unto Death.

Iohn 5. 34

4 But to conſider a little farther Chriſts taking pitty and compaſſion upon

upon the miſerable: when ſome earthly King will viſite his Subjects, and people under him, they all by way of gratulation bring him preſents, and offer the beſt gifts they can deviſe: But when the King of heaven came to viſite his people, they bring him in beds (ſay the Evangeliſts) all that were diſeaſed: thoſe were all Chriſts preſents, and he tooke them in good part too, when they were preſented unto him. It is ſaid of *David* (who was a pittifull Prince) that all who were indebted, diſtreſſed, or of a ſorrowfull minde, they came unto him. When we come unto Chriſt, we come unto him to whom *David* himſelfe came when he was diſtreſſed. The blinde man threw off his ſorry cloake to run to Chriſt. The Centurion comes for his ſicke ſervant: It was a thing commendable, to have a care of his ſervant in the time of his ſickneſſe. A man that was deafe and dumbe is brought unto him, Chriſt openeth his eares, looſeth his tongue, ſhewing him the beſt uſe thereof, *Goe and give glory*

Mark. 2. 4. Mat. 9. 2. Luk 5. 19.

1 Sam. 22. 2.

Mar. 10. 50.

Luke 7. 6.

Mat. 7. 34.

Mar. 7. 43.

Mar 1. 40.

unto

unto God. When the Leaper came unto him, and ſaid, *Lord, if thou wilt, thou canſt make me cleane*: Why Leaper? Hadſt thou come neare any of the Phariſies, there was no other to be looked for, but away, be gone Leaper, thou maiſt not approach towards the Congregation, I will in no caſe touch thee: Leaper, thou art uncleane. What doth Chriſt? He gently ſtretcheth out his hand, which was liberality againſt the covetous, which was humility againſt the proud, which was pitty againſt the envious, and laſt of all, power againſt the incredulous. Mat. 8. 2.

When the Phyſitian recovers the ſicke, who hath the benefit, the ſick party, or the Phyſitian? The Centurion thought *Chriſts* word was enough: Both how able and willing he was to doe good, we may ſee, in that when the ſicke were not able to come unto him, he went himſelfe to viſite them, as he did to *Peters* wives mother, and the *Rulers* daughter. Mat. 8. 14. Mat. 9. 25.

5 Amongſt other workes of mercy, his delivering thoſe who were poſſeſſed Mat. 5. 8.

sed of Divels, was most admirable, and none knew the benefit thereof better than those who were partakers of this benefit. The evill spirits cry out: *Iesu, thou Sonne of God what have we to doe with thee?* Sure indeed, they had nothing to doe with Christ, but Christ had to doe with them, to wit, to cast them out from men into the Swine. Questionlesse (saith Saint *Austen*) unlesse men did live like Swine, Sathan could never enter into them. There are in us (saith *Cassianus*) many evill spirits, which we beseech him daily to cast out, as the spirit of pride, the spirit of fornication, and such other. Christ cast out seven Divels out of *Mary Magdalen*, and so many foule vices (as 1. Pride: 2. Covetousnesse: 3 Luxury: 4. Envie: 5. Wrath: 6. Incontinency: 7. Sloth:) Doth his grace dayly cast out from us, and still he is casting forth evill spirits.

Luke 8.29
Mat. 8.32.
Cass. de spi. ira.
Luk. 7.38.
Luk. 8.2.

6 Another testimony of his most loving affection toward the sonnes of men

men, was his often refreshing the hungry: for he would not send them away without refreshing, and specially in the Wilderneſſe, a place otherwiſe farre unfit to procure food for a multitude, and therefore he ſaid, σπλαγχνίζομαι, *miſereor*, I have compaſſion, yea, the bowels of compaſſion: This he ſpake when the people had now farre to goe, and therefore without reliefe might have fainted by the way. By all which the nature of the Sonne of God is diſcovered unto us, how much he tendereth mans welfare, and ſpecially how ready he is to be helpefull to all diſtreſſed perſons, what infirmitie ſoever they have either of body or ſoule.

Mar. 8. 2. Mat. 15. 32.

7 Hence we learne, Firſt of all to acknowledge his goodneſſe: Secondarily, to have recourſe unto him in time of need; and thirdly, to be mercifull unto others by his example, who hath beene mercifull unto us. *Nazianzen* in his Oration, *'De pauperibus Amandis* ſaith, *quàm diſſimiles Deo ſunt Tyranni?* It may be truly

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truly said, how unlike to the Sonne of God are unmercifull men?

Luk.6.36. The Apostles of our Lord saw by his deed, and heard by his Doctrine, how much he would have them respect the necessity of the miserable.

Mat.5.8. *Beati misericordes*, Blessed are the mercifull (saith he) and if he say blessed, they are blessed indeed. It shall be said

Mat.25. 35. unto those naked-cloathers, *Come, receive the Kingdome prepared for you.*

Gal.6.7. The holy Ghost compares our deedes of charity unto seed sowne, *They that sow plentifully*, that is, do give plentifully. Now we know that after sowing, in time comes harvest, and when the harvest comes there are many for one, and the husbandmans sowing is recompenced: keepe our seed by us, it will corrupt: cast it forth, we shall have encrease. By this, here is a kinde of giving, which may be called gaining.

Luke 12. 20. The rich man in the Gospell, cared for filling his barnes, the Scripture calleth him foole, he never cared for filling the best barnes, to wit, the bellies of the poore. We

We may not think (saith St. *Chrysostome*) that as God made rich men for the profit of the poore, so also God made the poore for the profit of the rich: *Make you friends* (saith the Scripture) *of wicked Mammon*, as if rich men should one day finde that the poore were their best friends, when they come to be received into everlasting habitations: for God (saith *Gregory Nissen*) seemeth for to make them Porters of heaven, *Abraham* and *Lazarus*, rich and poore, both together by the grace of God, and heed taken in time, shall rejoyce together in the Kingdome of heaven. Luke 16. Luke 19. 32.

What more praise-worthy in a Christian man, than where God hath blessed, Industry gathered, and frugality saved, there by charitable deeds of mercy, to pitty the distressed case of others, seeing Christ accounteth this as done unto himselfe? *When I was hungry, you fed me:* If this may not move us to be charitable and shew mercy, good Lord what may? Whence it is (saith *Nazianzene* in the place before Mat. 25. 35

Nazian. de pauper. Amandis.

before mentioned) that we live, that we know God, that we look for another world, and joyes in the ſame? Who hath granted us to looke up and behold the heavens, the Circle of the Moone, the multitude of Stars? Who hath given us the courſe of times and ſeaſons, the ſpacious Ayre, the Showers, Fruits, Meats, Manſions, Lawes, Ordinances, to containe us within the bonds of civill ſociety? Who hath given us Lands, Hereditaments, cattel, Goods, Poſſeſſions: but even he who would have us mercifull unto others, as himſelfe hath beene mercifull unto us? And therefore to conclude with the ſame Father: *O man, give ſomewhat unto man, Nay, give ſomething unto God:* Then ſhall he ſay, *Whatſoever you did to theſe, &c. He hath diſperſed,* ſaith the Pſalme, *and given unto the poore, his righteouſneſſe abideth for ever:* conſider not ſo much what is diſperſed, as ſee what abideth for ever. The ſumme is, we have heard what Chriſt did, here we learne what Chriſtians ought to doe.

Pſa. 112.

CHAP.

CHAP. XIII.

What we learne by the meekeneſſe of our Lord Ieſus, in bearing reproaches of the world, and by his peaceable converſation in the ſame.

WEE reade in the one and fortieth Chapter of *Geneſis*, and at the fift verſe of the Chapter, that in the time of their diſtreſſe, the people cried upon *Pharaoh, Pharaoh* ſaid unto the people, *Goe to Ioſeph, and what he ſaith unto you doe it:* In our diſcomforts of the world, let us goe unto Chriſt, he by his example and precepts will ſhew us what we ſhould doe, or how meeke we ought for to be, by his example; for when he wrought Myracles, it was ſaid he was a Sorcerer, when he caſt out Divels, that *hee caſteth them out by Belzebub, the Prince of Divels*: when he ſought the ſaving of ſoules, he was held a *Seducer*: when he received ſinners, he

Ioh. 8.40.

Ioh. 5. 14.

was a *friend of ſinners*, and ſo he was indeed, for never had ſinners ſuch a friend as CHRIST our Saviour was; when he healed the ſicke, he was a *breaker of the Sabbath*: in a word, while hee was ſeeking to ſave them, they ceaſed not to maligne him, according to that of the Prophet, *They rendred mee evill for good, and hatred for my good will.* Now, in all theſe contumelies he behaved himſelfe meekely. So then we muſt learne by his example, how to beare the contumelies of this world, to wit, with a calme and quiet minde. We muſt learne it alſo by his precepts, who willed his Diſciples *to learne of him to be humble and meeke*, who pronounced them bleſſed, *that endured to bee reviled, and to be ſpoken evill of for his names ſake*, and preſcribeth a Soveraigne medicine againſt all adverſities incident to the life of man, ſaying, *In your patience poſſeſſe your ſoules.*

Luke 23. 14.
Ioh. 10. 16
Mat. 27. 65.
Pſa. 35. 12
Mat. 12. 29.
Mat. 5. 11.
Luc. 21. 19

In going over the life of the Sonne of God, what elſe doe we but finde it a life

life of continuall ſuffering, and not onely that, but of milde ſuffering? For *he was* (ſaith the Prophet *Eſay*) *yea as a Lambe before the ſhearer, as a Lambe that opened not his mouth before the ſhearer.* For behold we him in his paſſion, there ſhall we finde his eyes full of teares, his mouth full of Gall, his eares full of contumelies, his head full of thornes, his heart full of ſorrowes, and amidſt all, himſelfe praying for his perſecutors. At this time he is derided, *He ſaved others, himſelfe he cannot ſave:* Nay, had he ſaved himſelfe, he had not ſaved others, and becauſe he would ſave others, he would not ſave himſelfe. Againe, they ſaid unto him, *Come downe from the Croſſe, if thou bee the Sonne of God:* whence ſaith *Gregory*, If Chriſt when he was reproached, had come downe from the Croſſe, giving place to thoſe that inſulted over him, where had the vertue of patience beene? We ſee he expecteth a while, ſuffereth reproaches and deriſions that were offered him, and he that would not come

Eſay 53.

Si tunc deſcendiſſet, nimium inſultantibus cedens, virtutem patientiæ ex eis tendiſſet, &c.

from the Crosse, rose up from the Sepulcher, and that was a greater matter to rise from the Sepulcher, then to come downe from the crosse, to destroy death by rising, then to save life by descending. Of which patience S. *Cyprian* saith, Oh, how mildely did he give place to his persecutors? How quietly bare he reproches offered? He was crowned with thornes, to crown Martyrs with glory: he was fed with Gall, to give us Manna from heaven: he was loaden with reproaches, to free us from blame.

Cyprian. de bono patientiæ.

Luk. 9. 54. We reade in Saint *Luke*, that when his Disciples would have had him called for fire from Heaven, as *Elias* did, he answered them meekely, *Nescitis cujus estis spiritus*, you know not of what spirit you are, whether of that in the Law whith required severity, or of this of the Gospell, which would have mercy. And in the Gospell by Saint *Iohn*, that albeit the people were a little before ready to stone him, yet againe by and by he goes to teach and instruct them, as if he had cleane for-

Ioh. 11. 8.

get

got all the wrong they did intend against him.

If ever we call our best attention to observe, then let us doe it in observing the patience of Christ, in bearing the reproches of this world: to suffer we must be content, it was his case that now sits at the right hand of *God* in Heaven. Patience (saith Saint *Ambrose*) it is like *Rebecca*, who willed *Iacob* to endure a little his brothers wrath, when the storme is blowne over, all will be well. Ioh. 11.8.

Many examples we have, (saith St. *Iames*) of suffering: take saith he, *the Prophets for an example*. Though *Moses* did often intreat for the people, yet the people did sting him with their tongues: what came of it? The people a little after were stung with the tongues of *fiery Serpents*. *Ioseph* (saith Saint *Ambrose*) had two great troubles at once, the one of Temptation, the other of Calumniation: the Tentation he overcame, the Calumniation did a while sticke by him, untill his cause was knowne, and then his Iam. 5.10. Num. 21.5.

disgrace was turned into glory: *David* endures *Shimei* his curling, *David* bethinkes himselfe if this were not a chastisement of God.

Fulgentius a reverend Prelate, being much injured by certaine Arrians, when he was advised to convent those malicious men before the Magistrate. No, saith he, I referre my cause to another Tribunall. *Tertullian* sheweth how the Christians bare with admirable patience all reproaches: and (S. *Cyprian* saith) that they made their prayers, that those who did persecute them here for a time, might rejoyce with them hereafter.

Thus after the example of the Son of God, and of all the servants of God in all ages, we learne patiently to indure the hard usage of this world.

In our injuries let us evermore call to minde that our Lord and Saviour tooke on him our miseries, and indured injuries, who from the houre of his birth, untill his death, was not free from suffering griefe. For benefits he received ingratitude; Oh how

are

are we bound unto him for ſhewing us the way of ſuffering unto this h.avenly Kingdome.

Though the Sea rage, and the waves beate againſt the Rocke, they hurt not the Rock, but are themſelves turned into froath. They that write of the hearb '*Dyanton*, ſay, though you throw water never ſo oft upon it, you ſhall notwithſtanding ever finde it drie: the waters of tribulation may be powred out upon the Patient, for all that they are evermore the ſame, faithfull, conſtant. A Chriſtian being asked, what fruit he had by Chriſt. Is not this fruit, ſaid he, not to be moved at your reproaches? This he ſpake to his Calumniators. In caſes of this nature we muſt referre all to God: *Si tu tacueris, Deus loquitur*, if thou hold thy peace, God ſpeaks for thee, and if God ſpeake for us, it is better than we can ſpeake for our ſelves. *David* ſaith, *Obmutui quia tu feciſti*. I held my peace, for it was thy doing. Pſal. 39.

God remove envie from the mindes of Chriſtians, for it is a diabolicall

vice, and ſendeth forth her arrowes, even bitter words; but patience is like a privie coat, that makes theſe arrowes recoile, and even to hurt thoſe who did intend hurt to others, which are the envious. The Prophet *David* likens theſe to the *Aſpe*, a Beaſt that is but ill-ſighted, yet quick of hearing: weake, yet full of poyſon: whereof as I ſaid, God remove envie from Chriſtians: the godly are amongſt the envious, as *Lot* amongſt the *Sodomites*, as *Sampſon* amongſt the *Philiſtims*.

Trees well rooted endure al ſtormes, the fortreſſe may be aſſaulted, but not wonne or yeelded over: conſtant mindes have many trials, but they are armed to endure all. *Benè ſibi conſcius* (ſaith Saint *Ambroſe*) A good conſcience at home, is not much moved at unjuſt contumelies abroad: by the ſame fire the gold is purified, and the droſſe rejected: by the ſame wind the good graine is cleanſed and the chaffe is ſcattered: by the ſame Sun the clay is ſtiffened, and the wax melted:

by

by the ſame affliction the diſſolute are hardned, and the godly more inſtructed.

We cannot give better proofe how wee have profited in the ſchoole of Chriſt, then by ſhewing to men whoſe ſcholers we are in taking all patiently. The three children walked up and downe in the fiery flames praying God: the refuge of the righteous man is, *Lord, whom have I in heaven but thee?* Truth (ſaith *Tertullian*) is a ſtranger in earth where it hath many enemies and but few friends. *Iacob* bleſſing the ſonnes of *Ioſeph*, he bleſſed them with a croſſe, the greateſt bleſſing that ever came unto the world, came by a croſſe, and there is no bleſſing in the world without a croſſe, I meane, ſome adverſity of this life. When the maſter of the houſe is called *Belzebub*, why complaineſt thou? Let God be God, and doe as beſeemes him, in bringing us unto his Kingdome.

Dan. 3. 25.

Pſa. 73. 25

Laſt of all conſider the peaceable converſation of our Saviour Chriſt in

this world: art thou mocked? So was he of *Herods* men of warre: art thou reviled? So was he of the *Iewes*: doe falſe witneſſe ariſe againſt thee? So did they againſt him: art thou betrayed? So was he by one of his owne Diſciples. and ſteward of his temporalities: In all theſe it was ſaid, *Learn of me to be humble and meeke.* Mat. 11. 29. *Zachary* ſaith, ſpeaking of the manner of Chriſt his comming, *Behold, the King commeth in meeke manner.* Zach. 9. 9. When the bleſſed Virgin began to expoſtulate with him for loſing himſelfe (as ſhe thought) he mildly anſwered, that *he muſt goe about his fathers buſineſſe.* When his Apoſtle Saint *Peter* drew out his Sword, and ſtrook off the eare of the High Prieſts ſervant, his milde Maſter parting the fray, ſaith unto him, *Put up thy ſword into thy ſheath.* In his laſt Supper, when he was ſolicited to name him that ſhould betray him, he would not name him, for had he named him, (ſaith *Auſten*) it is very likely *Peter* would have torne him with his teeth. Mercifull Lord, how mil ie

milde a demeanor was this? His Apoſtles hearing him tell of his departure from them, waxed ſorrowfull, and ſurely well might they be ſorrowfull, in reſpect of the benefit they enjoyed by his preſence: for if at any time they were fearefull, he ſtrengthned them: if ignorant, he inſtructed them: if moved to choller, he appeaſed them: So he governed them as a father, inſtructed them as a Maſter, counſelled them as a Friend, and in all he ſhewed them a paterne of mildeneſſe, and of a moſt peaceable converſation, inſomuch, that when it was ſaid of him, *He receiveth ſinners,* Chriſt denied it not, but approves the deed by three Parables, and that it was the end of his comming to call ſinners to repentance. Ioh. 14. 2. Luk. 15. 1.

By all this we ſee how much it concerneth us who of Chriſt are called Chriſtians, to ſtudie to be quiet, and if it be poſſible, as much as in us lieth to live peaceably with all men: which God of his mercy grant us all grace to doe, by the example of Chriſt Ieſus, and

and in the blessed assistance of Christ Iesus: So be it. Amen.

Chap. XIIII.

What we learne by the name of Iesus for the strengthning of our faith, and the instruction of our lives.

IESVS in Hebrew being interpreted is a *Saviour* (saith *Eusebius*) had in much honour. Iesus was a name amongst the old Patriarkes, and now attributed unto the Sonne of God: a name brought from heaven by the Angell *Gabriel*: *Vocabitur tibi nomen* (saith *Esay*) *quod os domini nominavit.* Thou shalt be called by a name which the mouth of God shall give: and well might it come from heaven, from whence all blessednes comes. Though in the old Law, others had the appellation of this name, *Iosuah* the sonne of *Nun*, and *Iesuah* the high Priest which came forth with the people after their captivity, yet had these their names no way comparable to this of our *Lord* and Saviour:

Mat. 1. 22. Esay 62. 2.

Iosh. 1. 1. Zach. 3. 1.

Saviour: for they were onely Saviours of the body, but Christ was a Saviour of soules. For those others to whom this name was given, they had it of men, at the time of their circumcision, this was given of God before the conception: in their names was included the saving of a multitude of people from some worldly servitude: but in this, of saving all beleeving people from their sinnes, *Et vocabis nomen ejus Iesum*, and thou shalt call his name Iesus: wherein is expressed, *& nominis impositio, & nominis ratio*, the imposition, and the reason of his name: in the reason these foure things are to be observed: 1. *Author operis, ipse*, he: 2. *Opus salvabit*, he shall save from their sinnes. He shall save, *sicut a pœna peccati*, as from the punishment of sin, so *a dominio peccati*, from the dominion of sinne, that sin raigne not in them. 3. *Conditio salvandorum*, his people: 4. *Modus salvandi*, the manner of saving, *a saving from their sinnes*. And thou shalt call his name *IESUS*. O sweete name, who is Mat. 1. 21.

so

so deafe, that at the hearing of this name his eares are not filled with joy? Who so dead, that hath not his senses raised up with delight, when he remembreth the message of the Angell, *And thou shalt call his name Iesus.*

Bern. in can. serm. 15. This name Iesus (saith St. *Bernard*) it is hony in the mouth, harmony in the eare, melody in the heart. This name Iesus (saith *Anselme*) is a name of comforting sinners, when they call upon him, therefore he himselfe saith, *Iesu, esto mihi Iesus*, Iesus, be my Iesus: this name is above all names: first, for that it was consecrated from everlasting: secondly, for that it was given of God: thirdly, for that it was desired of the Patriarks: fourthly, for that it was fore-told of the Prophets: fifthly, for that it was accomplished in the time of grace, magnified of the Apostles, witnessed of the Martyrs, acknowledged and honoured shall it be of all beleevers unto the worlds end.

This name Iesus, it is compared unto *oyle poured out*, oile being kept close, it sendeth not forth such an odorife-

rous

rous ſavour as it doth being poured out, and oile hath theſe properties, it ſuppleth, it cheriſheth, it enlightneth, it maketh looke cheerefully, it will be ever above; ſo doth this name of Ieſus, it ſuppleth the hardneſſe of our hearts, it cheriſheth the weakeneſſe of our faith, it enlightneth the darkneſſe of the ſoule, diſperſing the foggy miſts of diſcomfort, and it maketh man look with a cheerefull countenance towards the throne of grace, it is above all names. Laſt of all, it is not onely compared to an ointment, but to an ointment powred out: as if before, mercy came from God by drops, but ſince this name was given, mercy is powred out in aboundance. Cant. 1. 3.

Our Lord in holy Scripture hath many divine reſemblances in names to expreſſe his nature; ſometimes he is called a Shepheard, for that he watcheth his flocke: ſometimes a Captaine, becauſe he defendeth his army: a Prince, in that he governeth his people: Light, becauſe he illuminateth thoſe that are in darkneſſe: a Doore, by

by which men doe enter; a Rock, upon which they doe build: but in briefe, this name Iesus includes all: for in this he shewes not so much what he is in himselfe, as what he is to us, seeing he vouchsafeth to carry our benefit in his name, and of all his names there is none more glorious to himselfe, or more acceptable to man, then this name of *Iesus?* if we when we heare his name thinke of him whose name it is, and of his love to us; who enjoy the benefit of saving by him.

Ioh. 14. 13 2 This name Iesus, is a name of intercession: *Whatsoever you ask the Father in my name,* and therefore may that of the Prophet be remembred, Psa. 115. 1 *Not unto us, Lord, not unto us. but unto thy name give the praise.* If God did so much for *Abraham,* for *Moses* and *Davids* sake, what shall he doe for Iesus sake? This name Iesus is a name of power, for in this name the *Apostles* gave strength unto the weake, health unto the sicke, and wrought many other great miracles. Psal. 8. 1. *Domine quam admirandum est nomen tuum?* Lord how

how wonderfull is thy name in all the world.

This name Ieſus is a name of invocation, not only in a time of diſtreſſe, while we are living to ſay with the blind man, *Ieſu, thou ſonne of David have mercy upon mee*: but with the bleſſed Martyr Saint *Steven*, in our laſt extremities when we are dying, *Domine Ieſu, accipe ſpiritum meum*, Lord Ieſus receive my ſpirit. Luc. 18. 38. Acts 7. 59.

Laſt of all, this name Ieſus is a name of remiſſion of ſinnes: your ſinnes are forgiven for his names ſake, ſaith St. *Iohn*: now he will be as good as his Name, and to ſave you from your ſinnes. The Prophet *David* *Pſalme*, 35. 3. In his diſtreſſe he maketh this prayer to God, *ſay unto my ſoule I am thy ſalvation*, as if he ſhould have ſaid, Lord, thou haſt many names of power and greatneſſe, once take a name of mercy and goodneſſe, ſay unto my ſoule I am thy Ieſus, that is, I am thy ſalvation. 1 Ioh. 2. 12.

3 But how is it that at the hearing of other names of God, as *Elohim*, *Eloha*,

Elohah, El, Elion, Iehovah, Iah, Adonai, Shaddai, Zebaoth, which signifie his essenc, power, omnipotency, we are not so much moved? And *at this name Iesus* (the Apostle saith) *every knee shall bow*, not onely the knees of our heart, (which at this name should bow and bend indeed) but every knee? He that created the body should have reverence of the body; the Apostle goeth further, saying, *of things both in heaven and earth, and under the earth*, but why at this name of God above all other? Because this name cost much, when it was bought by the bloud, by the honour, by the life of the Sonne of God himselfe, and it was written upon the Crosse over his head, *IESVS*, as the cause of his death and passion, *quia Iesus*, because he was a Saviour. Now seeing it cost such a price, we ought with all reverence to be thankefull for it, he humbled himselfe in procuring it, and we therefore in receiving it, Iesus, a Saviour, therefore God: Christ anointed, and so the holy one of God. Iesus

Phil. 2.

in

in Hebrew for the Iewes, Christ in Greeke for the Gentiles: Iesus to save sinners, and Christ in respect of us all to kill sin (saith *Bonaventura.*) It is the property of a Saviour, First, to encounter with the enemie: Secondly, to helpe with counsell: Thirdly, to give strength: Fourthly, not to save once but still: Fifthly, not one, but many: Sixthly, not for a time, but for ever: all which our Lord Iesus fully accomplished.

And sure, most convenient was it, that he who came to save sinners, should have a name answerable thereunto. For names (saith *Isidore*) were given of old, according unto the properties of the person named. And therfore *Abraham* was so named, because he should be the Father of many Nations: *Esau*, rough, because such were his manners, actions, & conditions, *Abihahar*, brother of mourning, because such were his passions, *Aristarchus*, a right and good Governour, who was companion to Saint *Paul*. So to omit many other, we see names were often given

Isid. Etym. l. 7. c. 7.

1 Chro. 7 10.

Acts 20. 4.

given to expreſſe the principall properties of thoſe who were named: and therefore this name Ieſus, is a name of ſaving: of which the Apoſtle ſaith, *there is no other name given under Heaven, wherein we may be ſaved.* The blinde man in the Goſpell ſaid, *The man that is called Ieſus.* Thinking him to be a man onely, therein he was blinde indeed. *Feſtus* ſaith, *One Ieſus.* Yea *Feſtus*, this one Ieſus was he that lives and raignes for ever in glory.

Rom. 10. 7
Acts 4. 12.
Iohn 9. 1.
Act. 25. 26

Saint *Luke* ſaith, *and they circumciſed the Childe the eight day, and called his name IESVS. The childe*, what humility was here, when ſo high a LORD accepted ſo ſmall a name? *They called his name*, not gave him his name: it is of GOD, not of man, let GOD be reverenced, let man tremble at it. Our Saviours name is IESVS, a name that came from heaven, and well from heaven, from whence comes all goodneſſe.

Luk. 2. 21.

4 In the old Law, Ieſus was the expectation of Nations, but in the new.

new, IESVS is the ſalvation of the Nations. If at any time we have loſt IESVS, what ſhould we but with *Mary* and *Ioſeph* ſeeke him ſorrowing? O ſweet Saviour (ſaith Saint *Bernard*) If thou wert not found amongſt thine owne kindred, how ſhould I looke to finde thee amongſt my kindred? Or if thine owne mother found thee not but after ſorrowing for thee, how ſhall I rejoyce, except I finde thee? But how ſhould we ſeeke him? When IESVS is preſent, all is well, nothing ſeemeth difficult: but when Ieſus is abſent, all is hard and uneaſie. When IESVS ſpeaketh not inwardly, vile is all our conſolation, but when Ieſus ſpeakes one word onely, there is felt great comfort. Did not *Mary Magdalen* ſtraight ariſe from the place whereon ſhe wept, when *Martha* ſaid unto her, *The Maſter calleth for thee?* Happie honour, when Ieſus calleth from teares to joy. How dry and hard art thou without *Ieſus?* How fooliſh and vaine if thou coveteſt any thing without

Si non inventus es inter cognatos tuos, quomodo inveniam te inter cognatos meos?

without Ieſus? Is not this greater loſſe than if thou hadſt loſt the whole World? What can the world bestow without Ieſus? To be without Ieſus is a grievous hell, and to be with Ieſus is a ſweet Paradiſe. If Ieſus be with thee, no enemie can hurt thee: If Ieſus be from thee, no friend can helpe: he is moſt poore that liveth without Ieſus, and he is moſt rich who is with Ieſus.

There is great art to know how to be converſant with Ieſus, and wiſdome to learne how to poſſeſſe him: be humble and at peace, and Ieſus will be with thee. Be devout and quiet, and Ieſus will not depart from thee: Thou mayeſt drive Ieſus away, and loſe his grace, if thou decline to externall things: and if thou haſt loſt him, to whom wilt thou flye? what friend wilt thou ſeeke? Without a friend thou canſt not long continue: and if Ieſus be not thy friend, thou wilt be heavie and deſolate. Thou doeſt therefore foolishly, if thou repoſe or rejoyce in any other: thou oughteſt

rather

rather to have the world thine enemy, then to offend Christ Iesus: wherefore of all things deere unto thee, let Iesus be especially beloved. All things for Iesus, and Iesus for himselfe: for him and in him, let all be alike unto thee. See thou never desire to be praised or loved singularly: neither let another possesse thee, or dwell in thine heart, for this appertaineth onely to Iesus. Be pure, and at inward liberty, without the implicatures of the world, if thou wilt bare thy heart to Iesus, and see how sweet the Lord is.

5 Finally, thou oughtest not to be cast downe by any adversity, but patiently to endure all that shall happen, remembring this happy name Iesus, to which thou mayest flie, as to a Citie of refuge: *Deut.* 4. 43. Iesus is the joy of us Christians, he was borne for us, given to us: he was the price of our ransome and therfore our Redeemer: he was the Author of our being, and therefore *Whatsoever we doe* (saith the Apostle) *Let us doe all in the name of the Lord Iesus. In nomine Iesu,* must be

Deu. 4. 43.

Col. 3. 17.

be the beginning: *In auxilio Iesu*, must be the prosecuting. *In laudem Iesu*, must be the concluding.

Chap. XV.

What we learne by Iesus Christ his teaching his Disciples to pray, and of that divine forme of prayer he taught them, and what we learne thereby.

THree principall exercises there are of Christian pietie before all other: *Almes*, *Fasting*, and *Prayer*. These we use as medicines to cure evils past, to drive away those that are present and to prevent such as are to come. *Almes* and *Fasting* as two wings carry our prayers upward; if our prayers fore upward, Gods mercies come downe. *Iacob* saw Angels ascending and descending, but none standing still, (saith Saint *Bernard*.) Our prayers like ascending Angels go up

up to God, Gods mercies like deſcending Angels come downe to us.

2 Wonderfull was the providence of Almighty God, in ordering all things that did appertaine unto the Tabernacle of old, *Exod.* 25. 3. There was not any particular thing about it, but an expreſſe forme was ſet downe, how, and after what manner it muſt be done. Now we have not a materiall Arke or Tabernacle, (for theſe were ſhaddowes of things to come) we have a forme of worſhipping *God*, which is more excellent, with all things appertaining to this worſhip. Chriſt our Saviour hath ſet al in order about this Tabernacle, and firſt of all concerning our ſacrifice of *Prayer*, this he layeth downe, with many circumſtances, as by the prayer of the Publican, teaching to pray with humility; by the parable of the Widdow, to pray with importunity: by his commendation of the woman of *Canaan*, to pray with fervency: by his diſliking the Phariſies, for their deſire to be ſeene praying, to pray ſecretly in our

Luke 18. 13. 4, 5.
Mat. 15. 28.
Mat. 6. 6.

M Chambers,

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livered*

Aug. Ser. poſt. pente. Tertul. in Ora. Dom. Cyprian. in Orat. Dom.

livered unto us of the Son? And how comfortably may we pray unto God, when we doe not onely use his name to countenance our sutes, but even his owne words? And here we may observe that Christ setteth downe a prescript forme of prayer, to shew unto us that all our prayers should not run upon indigested words, and senseless *Tautologies*, as many unwisely have dreamed of voluntary extemporall praying, which doth much detract from this excellent part of Gods Worship.

In the Booke of Numbers, Almighty GOD laid downe unto the Priests a direct forme how to *Blesse the people.* In *Ioel*, the very words are mentioned which penitent sinners should use in their conversion to God, *Be favourable, O Lord, &c.* and here Christ we see prescribes a forme of prayer, which for division sake may branch it selfe into a proem and seven severall petitions adjoyned unto the same.

Num. 6. 24, 25.

Ioel 2. 12.

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The Diſciples of our Saviour ſeeing him their Maſter often times to pray, they preſently conceiv'd within themſelves, doubtleſſe prayer is a matter of great importance, otherwiſe our Maſter would never pray ſo oft as hee doth, wherefore they doe come unto him *Luke* 11.2,3. making requeſt unto him, *to teach them to pray.*

3 Now Chriſt at this time teacheth his Diſciples a forme of prayer: When you pray, ſaith he, *pray after this manner: Our Father, &c.* Surely a moſt divine forme of praier, above all other in the world, and ſo much the more excellent, by how much the more the Author thereof is above men and Angels. Saint *Auſten* calleth it, *A Prayer of prayers. Tertullian, A Breviary of our faith. O! what prayer* (ſaith Saint *Cyprian*) *is more gracious with the Father, then that which is de-*

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Ioel 2. 12.

1 When you pray, saith Christ our

Saviour, say after this manner, *Our Father which art in heaven.*

This proem may inclusively be understood at the beginning of every petition. In that Christ, First of all teacheth us to call God Father, we are in the first place emboldned to make our sutes unto him: lest we might say as *Abraham*, what be we which are but dust and ashes, to speake unto *God?* But when we consider him as a Father in the very beginning of our prayers, wee acknowledge his love, and his bounty and grace, to move us to come unto him: The wandring Luc. 15. 18 Sonne said, *Ibo ad patrem*, I will go to my Father. Secondly, it is a name Rom. 8. 15 of *priviledge*: he hath given us (saith the Apostle) his spirit, whereby we cry, *Abba Father*. Thirdly, it is a Mat. 6. 22. name of *Providence*, *Your heavenly Father careth for you.* But how come we to call GOD by a name of love, of priviledge, of providence? Surely, he that willed us to call him Father, hath made him our Father: *Potestatem dedit, &c. He hath given us power*

to

to become the Sonnes of God. Who durſt (ſaith Saint *Cyprian*) pray to God by the name of Father, if Chriſt our Advocate, did not put theſe words in our mouthes?

In the old Law, God is called by the name of a Lord: *ego dominus*, I the Lord: there his people are called ſervants: now from the name of Lord, he is called Father, and his people from ſervants are become Sons, and all by the meanes of Chriſt: *Aſcendo ad patrem meum & patrem veſtrum*, I aſcend to my Father, and your Father. Ioh. 21. 17

Now calling God father, as it is a name of dignity (for it is thought to goe well with the Children of a rich and loving Father) ſo is it a name of duty, and as he hath the properties of a Father, to love, to care for, to pitty his Children: ſo ſhould we have the properties of Children, to honour, to ſerve, to obey this Father of ours: leſt it be ſaid as it was once of ſome, *Nutrivi filios, I have nouriſhed and brought up children,* Eſay 1. 2.

and they have rebelled against mee.

4 Againe, as we say *Father*, so say we *Our Father*, not my Father. We pray all in one (saith Saint *Cyprian*) *pater noster*, our Father: a forme of prayer presuppos'd to be said of many, amongst whom there is a fraternity. Let not the rich or mighty despise the poore and miserable, it pleaseth Christ to have us altogether call to God our Father: and therefore none ought to disdaine other, but mutually to pray one for another. And as we say our Father, so we shew him to be also an heavenly Father, in that we mention him to be *in Heaven*, we confesse what manner of Father we meane, to wit, heavenly: to distinguish him from other Fathers, and that we be not degenerate children, we should be heavenly also as he is heavenly.

In heaven, what more powerfull then to have a father in heaven? *In heaven* then howsoever we are distressed in Earth, the comfort is, we have a Father in heaven. *In heaven*, therefore is our inheritance in heaven: *In*

heaven,

heaven, therefore praying we lift up our eyes unto the hils, as the Prophet ſpeaketh, *Pſalme* 121.1. *In heaven*, not as placing his divine power onely there, which filleth heaven and earth: but we ſay in heaven, becauſe there chiefly his glory doth ſhew it ſelfe there. He bleſſeth the Saints and Angels. Well then (ſaith Saint *Auſten*) we have a father in heaven, let us not cleave to things here on earth, *Invenimus patrem, invenimus patriam*, we have found our Father, we have found our Country.

5 In the firſt of the ſeven petitions, we ſay, *Sanctificetur nomen tuum* Hallowed be thy Name. Beginning to pray, we forget our owne neceſſities, and make a petition firſt for God our heavenly Father his glory. We remember we have the dignity to bee Children: in being Children of ſuch a father, therefore by and by we pray for our Fathers glory, *Sanctificetur nomen tuum*, Hallowed be thy name. Chriſt ſought his Fathers glory, and chriſtians alſo ought to ſeek his glory, John 17.4

and the hallowing of his Name. It is
Isay 52. 5. said of the wicked, *Polluisti is nomen meum*, you have polluted my name, but the care of the children of God is to hallow Gods name.

In that we pray that Gods name should be hallowed, it is not but that Gods name was holy from everlasting: for holy and reverent is his name, *Psal.* 111. But in this petition we pray that the name of God may be hallowed both of us, and in us: of us, when we say, *Unto thy name give the praise:* in us, when we live wordy of him. Many have had great and mighty names, but none a holy name except God, and therefore we pray, *Hallowed be thy name*, not that we only would hallow it, but *Sanctificetur*, let it be hallowed, let all Iewes and Infidels honour God, that his name may be hallowed; *From the rising of the Sunne unto the going downe thereof.* *Psalme* 113.

6 In the second petition we pray, *Adveniat regnum tuum*, thy Kingdome come, and this petition wee utter

utter and mention (ſaith Saint *Chryſoſtome*) *animis elevatis*, with mindes lifted up. Seeing we have a father, and a Kingdome, we therefore pray that we may once come to the enjoying hereof, ſaying: *adveniat regnum tuum*, thy Kingdome come. Seeing we are here in the way where all is wearineſſe: and on the contrary ſide, knowing our inheritance is above: love, which is impatient of delay, makes us deſire the comming of this Kingdome. Now as God hath *regnum gloriæ*, ſo alſo hath he *regnum gratiæ*, a kingdome of grace. And as in praying for the kingdome of glory, we bid all earthly glory, riches, delights, and honours farewell, for the comming of the Kingdome of glory above us: ſo when we pray for the Kingdome of grace, we leave all ſinfull deſires, for the comming of the Kingdome of grace within us: that is, GOD, that his Spirit may rule and raigne in our hearts, and there have the preheminencie, or kinde of Kingdome to raigne in us. And herewithall we

Chry. in orat. Dom.

we pray alſo, *pro regno eccleſiæ ſuæ*, for the Kingdome of his Church: that whereas Chriſt is called a King, and his kingdome in the world is ſpirituall: we pray that his Scepter may ſway, that all may yeeld obedience and faith to his government, rejecting the tyranny of the Prince of darkeneſſe: and for all theſe ſeverally or altogether we pray, *Adveniat regnum tuum*, thy kingdome come.

7 In the third Petition we pray, *Fiat voluntas tua*, thy will be done: this may be called a petition of duty: for ſeeing we expect in time to come a Kingdome in heaven, our dutifull deſire is, to doe his will who gives us this Kingdome. Like that care of the Apoſtle: *Lord, what wilt thou that I doe? Acts 9.6.* As one ready to doe his will, who in mercy called him.

Thy will be done: that is, not our obſtinate and rebellious wils, but Lord, thy will revealed in thy word. *Impiorum eſt dicere* (ſaith S. *Chryſoſtome*) *volumus & nolumus*, we will, and we will not (ſay the wicked) but thy will Lord

Lord be done, the godly ſay. There is nothing more fondly loved, or more hardly reſiſted than our owne wils, therefore our deſire is, that we may croſſe our owne wils, referring all to the will of God. And this petition we pray with a *ſicut*, ſaying, *Thy will be done on earth as it is in heaven*: Lord, thoſe of that joyfull aſſembly above in heaven, doe thy will above, and we deſire to doe thy will beneath, or to begin for a time to doe that here on earth, which we hope to doe with thy Saints and Angels for ever in heaven.

8 Now becauſe we cannot continue the doing of Gods will here in earth, without things neceſſary for our earthly condition, therefore in the fourth place we pray, *panem noſtrum quotidianum da dobis hodie*, Give us this day our day our daily bread: wherein firſt we acknowledge, that we wholly depend upon Gods providence, to receive all things neceſſary for the preſervation of the life preſent. Secondly that we crave them at his hands, when we ſay, *da nobis*, give us, according

according unto that of the Prophet *Psalme* 145.15. *Te dante, nos colligimus*, thou giving, we gather. With his giving there is our endeavouring: With Gods encreasing, *Pauls* planting. Give, an action of liberality and love: give us our bread, *Panem nostrum panem filiorum*, our bread, not ours as due, but our bread, or the bread of us thy children, which thou art wont to bestow, and in mercy to give unto them. *Quotidianum*, daily bread, or as some say, τὸν ἄρτον ἐπιούσιον, *supersubstantialem*, our supersubstantiall bread, to wit, the bread of life.

We pray to day, *Give us this day our daily bread*, or as some say, day by day: and if we live till to morrow, we pray the same againe, as if every day we looke up unto God, that hee may in mercy looke downe upon us, and send things necessary for the life present. Some thinke this petition to be the poore mens petition onely. No, rich and poore must pray for this bread: for what are earthly creatures to maintaine life without his blessing who

who is the Author of life? Laſt of all, when we pray, *Give us this day our daily bread*, we pray, *Neque pro divitiis, neque pro deliciis, ſed pro neceſſariis*, (ſaith an ancient Father) neither for riches, nor for delicates, but for things neceſſary unto life, according to the wiſe-mans prayer, neither too much, *that we doe not forget God*, nor too little, *that we forſweare him not*: onely a *competency*, and ſo be thankefull to the giver of all. Laſt of all, we pray *pro pane*, for bread, and by bread is underſtood all neceſſary ſuſtenance for mans life in this preſent world.

Chryſo. in Orat. Dom.

Pro. 30.8.

9 Having begged at the hands of GOD things neceſſary for the life preſent, becauſe (as the Prophet *Ieremy* ſaith) *Our ſinnes doe make GOD take theſe good things from us*. In the fifth place therefore we pray for the forgiveneſſe of our ſinnes, ſaying: *Dimitte nobis debita noſtra*: Forgive us our debts and treſpaſſes. Whence we learne, that our ſinnes are debts and treſpaſſes; for when we ſinne, wee runne in debt, and

Ier. 5.25.

and commit treſpaſſe againſt God. We owe him obedience, and therfore are indebted by our ſinnes: we doe him wrong, and therefore are treſpaſſers, which we beſeech him in mercy to forgive: and ſo this petition is ἐξομολόγησις, an acknowledgement or confeſſion what we are, to wit, ſinners. We ſay not with him, Spare us and we will pay all, but, Lord forgive: and this we all pray (ſaith *Cyprian*) becauſe we all ſinne. *Dimitte nobis debita noſtra*, forgive us our treſpaſſes: ours, and therefore of our owne committing, we may not poſt off the matter as *Adam* did, with a *Mulier quam dediſti:* The woman that thou gaveſt me, cauſed me to ſinne, whereas indeed the ſinne was his owne in giving conſent.

Gen. 3. 2.

This forgiving of our ſinnes, we crave with a clauſe annexed, *Sicut & nos dimittimus debitoribus noſtris:* As we forgive them that treſpaſſe againſt us: whereby we ſhew firſt, that there is a neceſſity laid upon us of forgiving them that offend us: ſecondly, wee ſhew

shew of what spirit we are, in that we finde in our hearts to forgive others, and therefore we beseech God to forgive us. *Cassianus* writeth, that some in his time would leave out this clause, as the *Pelagians* would have done the former, for which they were taxed by a councell. We must thinke Christ taught us a most heavenly form of prayer which is compleat, and impiety were it to alter the same: we must shew mercy that looke for mercy, and forgive that looke for forgivenesse: wherefore with charitable mindes we ought ever to say, *Forgive us our trespasses, as we forgive them that trespasse against us.*

Cassianus, in Orat. Dom.

Con. Mile. sub. Inno. 1. Cap. sep.

10 When we have craved pardon for our sins past, we begin to be carefull for the time to come: and so in the sixt petition we pray against leading into temptation, *Et ne nos inducas in tentationem*: The forgiving of our sinnes, is a procuring of good: the not leading into temptation, is a removing away that which is evill.

In this petition, first we acknowledge

ledge our owne infirmity; ready we are (God be mercifull unto us and assist us with his grace) to be led into temptation: and secondly, we pray for a preventing grace, that when tentation comes, we be not overcome of it. S. *Cyprian* reades it, *And leade us not, and suffer us not to be led*: not that God doth leade us, but wee rather leade our selves, in consenting to tentations when they come, whether they be temptations of peace, or persecutions, afflicting or flattering. and of the two, the latter is the most dangerous. Some of the ancient Fathers understand it, that in this petition we pray to be delivered from all temptations whatsoever, because we know not how soone we may fall: others by leading into temptation, that we be not willing to consent, and be led or carried away by temptations and so deduced: and this may be our humble petition, either for preventing temptations before they come, or when they come, that they doe not prevaile.

11 And

11 And this is an entrance to the ſeventh and laſt petition: *Sed libera nos à malo:* but deliver us from evill. We pray to be delivered from all evil, that is, if ſometimes we fall into tentation, yet that we doe not fall like the Elephant, who falling riſeth not againe: but either to be delivered, or to come forth. This praying to be delivered from all evill, doth include all dangers and miſchances both of body and ſoule, preſent or to come, by ſea or by land, ſleeping or waking, bodily or ghoſtly, that may befall our ſelves or others, (when we ſay, *Deliver us,*) which we alſo inſert in the other petition, as not praying for our ſelves alone, for our owne good and ſafety onely, but for the good and ſafety of others as well as for our owne. To all which petitions, we beſeech God who hath vouchſafed us to pray unto him, to give his bleſſed grant, to theſe and ſuch like petitions, for this time forth for evermore, Amen.

CHAP.

Chap. XVI.

What wee learne by Christ his often praying, especially by his prayer at his agony in the Garden.

THat Paradise, or that Garden wherein *Adam* committed sin, was called *a Garden of pleasure:* but that Paradise or Garden wherein the second *Adam* made an expiation for sinne, may well be called *a Garden of sorrow:* In the first of these Gardens sinne began; in the second, a satisfaction for sinne: in the first of these Gardens, the first *Adam* by his disobedience provoked God: In the second Garden, the second *Adam* by his obedience appeased the wrath of God; when in his agony, in the Garden, for the sinnes of the Garden, his prayers went up to heaven, and his drops of water and bloud fell downe upon the earth. His prayers going up to appease God in heaven, and his teares

teares falling downe for the good of men here beneath in the earth.

2 Obſerve, that our bleſſed Saviour Ieſus Chriſt, before he would enter the combat of his Paſſion, went with his Diſciples unto the Mount of *Olivet* to make his prayer: to give us therby to underſtand, that in all the troubles of this life, we muſt have recourſe to prayer. At this time, and after what manner he prayed, and with what fervency, the Evangeliſts ſhew.

3 Againe, to move us to a due conſideration of prayer, let us obſerve at this time Chriſts praying *in the Garden*, *Mat.* 26. 31. For he prayed not only in the Deſart, a place of diſtreſſe, but in the Garden alſo, *Iohn* 18. 2. A place of pleaſure, to teach us to pray as well in proſperity as in adverſity.

Wherein let us further obſerve, and well conſider theſe circumſtances. Firſt, that it was ſolitary, the ſelfe ſame manner of prayer, Chriſt commanded to be obſerved *Mat.* 6. did he now obſerve, for that he now left his Diſciples, as he had oftentimes before done,

done, when hee *went alone to pray* which doth commend unto us praying in our secret closet, and when wee are solitary and apart from others.

Secondly, he prayed with humiliation of body: S. *Luke* saith, *He kneeled downe and prayed.* *Luke* 22.41. S. *Matthew* and S. *Marke*, that *he fell prostrate upon the earth.* *Matth* 26.39. *Mark.* 14.35. The Evangelists may soone be reconciled, for it may seeme he first kneeled, and afterward for faintnes he was faine to fal prostrate: and this commends unto us humiliation in praying. When he raised *Lazarus*, and restored the dumbe man to the use of speaking, we finde *he lifted up his eyes to heaven*, which was sometimes his gesture in praying. When *Moses* prayed, *he held up his hands untill the going downe of the Sun:* Which holding up of the hands, *David* called *His evening sacrifice.* When S. *Steven* prayed, *he kneeled downe* according to Christs example, here in the second place mentioned.

Ioh. 11.41

Mar. 7.43.

Exod. 17.12.

Psa. 141.4

Acts 7.60.

The

The third circumſtance to be obſerved in this our Saviours praying, is, that it was juſt and right: for he ſubjected his will to the will of his Father, ſaying, *Si tu vis*, If thou wilt: which doth teach us to reſigne our ſelves in all our petitions, wholly unto the will of *God*.

The fourth, that it was with ſorrow: for he was in an agony, and this doth put us in mind of that of the Apoſtle: *The Spirit helpeth our infirmities, for we know not what to pray as we ought, but the Spirit maketh interceſſion for us with ſighs, which cannot be expreſſed, Romans* 8.26.

The fifth, that it was with perſeverance, for he came three times unto his Diſciples: three times, and in three places was he tempted: and three times did hee here pray, and willed his Diſciples to pray, that they might not enter into temptation O what devotion was here! His laſt ſupper being ended hee goeth forth, accompanied with his *Diſciples*, and ſpeakes unto them as a loving Father

Father upon his death-bed, (when he hath not much to say,) then he gives his children precepts at parting, which they should remember when he is gone from them: so doth he, of which precepts this was not the least, *Watch and pray that you enter not into temptation.* This precept doth commend unto us the use of fervent prayer: *If thou wilt suffer* (saith *Bonaventure*) *whatsoever adversities in the life of man, be thou man of prayer, if thou wilt mortifie thine owne will and evill lusts, be thou a man of prayer. If thou wilt know the wilinesse and subtilties of the Divell, be thou a man of prayer. If thou wilt obtaine force and strength to overcome his temptations, be thou a man of prayer. If thou wilt live meerely in the service of God, be thou a man of prayer.* By which we may see the benefit, yea, the great benefit of prayer and fervent prayer. Why are men so often carried away by the temptation of the flesh? Why they did not pray unto God for to assist them when they were tempted.

Mat. 26. 41.

4 But to returne to our Saviours

praying;

praying, at this time *Peter*, *Iames* and *Iohn* go with him: For those to whom he had before shewed the glory of his transfiguration, to them would hee now shew the humility of his passion, that as they had seene glorious things, so now should they see humble things: To these he saith, *My soule is sorrowfull, usque ad mortem*, unto the death. *Usque*, untill, may be taken indefinitely: and so, my soule is sorrowfull unto the death: that is, untill a satisfaction for the sins of the world be made by death: or *usque*, untill, may be taken inclusively: and so, My soule is sorrowfull unto the death, that is, untill the scandall of my death be turned againe to the life of faith: *Tristis est anima mea*, my soule is sorrowfull. Here *Anselme* crieth out, *Vnde hoc deus mi?* How commeth it to passe! O my God, that thou taking upon thee the nature of man, shouldest begin to forget thou art God? Mat. 17.

5 Now we are to consider that our Saviour Christ assumed this feare and sorrowfulnesse for many causes: First, to

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to prove the truth of his humanity, for it is naturall unto man to feare death, and of this naturall ſorrow was our Lord ſorrowfull: yet ſo do we underſtand him to be ſorrowfull and to feare, not with that feare and ſorrow which ordinarily drowneth reaſon, and cauſeth man to overſhoot himſelfe, as *Peter* for feare of death denied his Maſter: this manner of feare was farre from Chriſt, for he came for this intent to ſuffer, and reproved *Peter* when he diſſwaded him from going to *Ieruſalem*, and ſuffering there.

Mark. 14. 68.

Mar. 8. 33.

6 There is a kind of ſtepping back, naturally incident unto all, which at this time appeared in Chriſt, as other humane actions did, his eating, his ſleeping, his hunger, and the like, all which were in Chriſt, (ſinne only excepted) properly as in man: how this ſorrow and feare was otherwiſe in Chriſt than in us: in us for the moſt part the paſſion of feare, doth goe before the rule of the will, and the judgment of reaſon; but in Chriſt it did follow after, for both the will and the judgement

judgement of reason went before: for when he hungred and thirsted, he did it willingly and of judgement, he feared willingly, he sorrowed willingly, and of judgement. By this then, there is nothing to be considered in Christ as constrained, but all is to be beleeved as voluntary, and therefore feare and sorrow, as they were naturall, so were they voluntary and rationall. Wherefore the Originall of the Text saith, ἤρξατο λυπεῖσθαι. *Cœpit contristari*, he began to feare, he began to be sorrowfull, and not, he was fearefull. Feare and sorrow began in the part sensitive, but came not to the minde or understanding. For when the Evangelists say, *His soule began to bee sorrowfull*, there the soule is taken for the part sensitive, in which are passions. And here wee may consider, that Christ could not dye by nature, as *Adam* could not dye untill he had committed sinne: *For the reward of sinne* (saith the Apostle) *was death:* but as he tooke upon him humane nature, so did he also without our infirmities, Mat. 26. 37.

ſuffer that voluntarily which was incident to our nature, yea to our fall.

7 A troubled paſſion ariſeth in the minde, either beſides the decree of reaſon, or in oppoſite manner againſt the decree of reaſon: The former of theſe two, is ſometime incident unto men, even the beſt amongſt men: the ſecond, to the imperfect only. A perfection farre ſurmounting both, was in Chriſt, for in him ſenſe was the ſubject unto reaſon, reaſon unto will, the will to the underſtanding, the underſtanding to God.

8 Chriſt was ſorrowfull, ſaith St. *Ierome*, not for any feare of death, which nature refuſeth, but for the ſcandall of his Diſciples, the infidelity of *Iudas*, the ruine of the Iewes: and thus it is not diſſonant from truth, (ſaith Saint *Ambroſe*) if he were heavie in ſoule for his perſecutors. We ſee according to the judgement of the ancient Fathers, how farre our Saviours feare was from diſtruſtfull thoughts or weaker paſſions, which to thinke to be in him were moſt impious:

Hieron. in Mat. cap. 26.

Ambroſ. Luk. cap. 10.

pious: but in these sufferings, being rightly considered, we see a most admirable conveniency in all, without fancying of unlearned and irreligious conceits concerning a desertion of God.

9 Pause here a little, O Christian soule, and devoutly call to minde the great wonders of our Lord: behold, he hath often prayed for thee, but now he prayeth for himselfe. O marvellous humility, for being Almighty, coeternall, coequall with God, he would notwithstanding for the time suspend his divinity, and be subject to feare.

10 To come to the matter of instruction, for that is also behovefull, in this sorrowing of our Saviour, wee learne these things: First, to keepe downe by the rule of reason, sorrowes and passions that arise in us, to restraine them, and keepe them in obedience unto the will. Secondly, not to despaire if sorrow and feare at any time surprise us, even unto the death. Thirdly, to be sorrowfull for the state

of others, after CHRISTS example. Fourthly, amidst all our sorrowes to repaire onely unto God, and commend our selves unto him as Christ did by prayer, and thus uniting our sorrowes with his sorrowes, who in our sorrowes sorrowed with us, we shall the better beare them.

11 This done, Christ departed a stones cast from them, and there prayed, *Father, if it be possible remove this cup, Mat.26.39.* He saith, *Abba Father*, and we too (saith the Apostle) say *Abba, Pater:* twice father, both according to the Hebrew and Greeke, shewing that God is now Father of Iew and Gentile. He saith, *If it bee possible*, referring the grant of his petition to the will of God: If it may stand with the same will, and not otherwise. He prayeth for the removing of that Cup, yet so, that looking to obedience, he goeth forward towards his suffering, and saith, *Fiat voluntas tua*, thy will be fulfilled. What of humane desire he before mentioned, he now in action proceedeth to relin-

Mat.26. 37.

quish,

quiſh, as if he would ſay, Let not that be done which I have ſpoken according to humane affection, but let that be done for which I was ſent into the World, and now am willing to ſuffer. That which he required as man, to wit, the removing of the Cup, he now leaveth, as reſolving wholly to proceed with the will of God. But was the will of Chriſt any way differing from the will of his Father? No verily; for he ſaith, *Non quæro voluntatem meam, ſed voluntatem ejus qui miſit me.* I ſeeke not my owne will, but the will of him that ſent me: and this manner of conditionall prayer, ſhould be remembred of us in praying, not our wils, but Lord, thine be fulfilled. Iohn 5.30

12 Hee prayeth the third time the ſame thing, ſhewing that he goeth to pray, and to pray the ſelfe-ſame thing too: not of forgetfulneſſe, but of very fervency. Whereby we learne in our ferventeſt prayers, ſometimes to repeate the ſame petitions againe and againe. Whereby we may ob-

ſerve, that to pray, and pray againe, is
Gen. 8. 12. a part of high devotion. The Dove went forth of the Arke the firſt time, and returned ſorrowfull as ſhe went out, ſtill the waters were up: ſhe goeth forth the ſecond time, then the floud is abated, and ſhe brings a branch of Olive, a ſigne of quiet and peace. Firſt, a ſorrowfull prayer goeth forth, ſtill the waters of adverſity are up: the prayer goeth forth againe, behold the waters are fallen, prayer brings a crop of Olive, joy and tranquillity of mind.

Luc. 22. 43 13 In the time of Chriſts praying, there appeared unto him an Angell from heaven ſtrengthning him, at the appointment of his heavenly Father. And here obſerve we three things: Firſt, that our Saviour prayeth long before he received an anſwer, to ſhew we muſt not by and by give over: Secondly, that the greater his agony was the longer his prayer was, to ſhew, that in greateſt agonies we ſhould continue long in prayer. Thirdly, in that the Angell came and ſtrengthned him, to ſignifie, that if we continue with

constancy, the LORD will send us strength by his Angels: In that the drops of bloud came downe, it shewed the greatnesse of our Saviours conflict, wherein he seemed both to doe and to suffer: his bloud was true bloud, according to his naturall existence, but yet miraculous and supernaturall, if we respect the manner: For it is above nature to poure out together water and bloud, which Christ did both alive and dead.

4 Behold againe, O Christian soule, thy Redeemer and Saviour cast into a bloudy sweat for thy sinnes: Yea, moved he is to shed for thee teares of bloud. For when by vertue of his God-head he saw before him all the paines and torments which were to be inflicted upon him, his man-hood began for to feare and fall into a most violent bloudy sweat. In this it is manifest how bitter his passion was, whose onely thought so much changed nature. Of this our Saviours sweating may be gathered these severall observations: First, the greatnesse of

his agony: Secondly, that this agony cauſed ſweat when it was a cold night: Thirdly, thus ſweat falling upon the earth, we may gather that the earth, or men inhabiting the earth, have benefit hereby.

15 Now was preſented before the eyes of the Sonne of God, on the one ſide, Gods juſt judgement and wrath towards man yet unappeaſed: on the other ſide, death and hell as yet not vanquiſhed, himſelfe left as it were alone to enter the conflict, putting forth his hand to receive the Cup, and yet he beginneth to pull it in againe, but after a little while, goeth forward with full reſolution to the work well begun, which he brought to a moſt happy end.

16 Let the devout man learne, in all the preſſure of adverſity, to ſet before him Chriſts agony in the garden: be it that doubtfull objects betweene feare and ſorrow doe much obſcure our naturall delights, here have we for times of trouble a preſident to follow: but chiefly in the agony of death, when

when ſicke men are panting and labouring for life, they are ſaid then eſpecially to endure an agony, for then beginneth a conflict indeed, Nature drawing one way, and obedience to the will of God another: the ſpirit goeth forward, and the fleſh draweth backward: beſides many thoughts occurre about leaving the world, and going to anſwer for our time here ſpent, with many other things ſeldome before thought upon.

Our Saviour was in an agony, when death approached: Whence *Gregory* ſaith, Death approaching, an agony is preſent, and not without cauſe: for then is the ſoule put in greateſt feare, when after a little while ſhe finds that which never will be changed or altered: and therefore we doe beſeech the LORD of all comfort, who was himſelfe in an agony, for to comfort us in all our agonies, Amen.

Appropinquante morte, certamen adeſt, nec immerito: tunc enim anima terretur, cum poſt puſillum hoc invenit quod in æternum mutari non poſſit. Greg. Mor.

17 But how is it that the ſervants are joyfull in their agonies, and the Lord of theſe ſervants is ſorrowfull

in his? The Lord was ſorrowfull, becauſe he bare the burden of our ſinnes, the ſervants are often joyfull in their agonies, becauſe then *Chriſt is their righteouſneſſe*; ſo then by his agony we learne how to pray, yea, and to take comfort in our agonies.

Chap. XVII.

That Chriſtians may take comfort amiddeſt the calamities of this life, by that of our Saviour, Iohn 14.1. Let not your hearts be troubled, &c.

Pro. 31.1. GIve wine, ſaith *Salomon*, to thoſe that have griefe of minde: Chriſt ſeeing his Diſciples to have griefe of minde (for why, the Shepheard being Mat. 26. 31. taken away, the Sheepe will be ſcattered) here hee gives them the ſweet wine of conſolation, in theſe words. Iohn 14.1 *Let not your hearts be troubled, you beleeve in God, beleeve in me alſo*: as if, *in me credentes*, beleeving in me, you beleeve

beleeve in God, beleeving in God, you are to take comfort of heart.

He that knew their troubled hearts, partly in that he had ſaid, One of them ſhould betray him, and partly in that he had told them he muſt ſhortly depart from them, began now to comfort their hearts, after this manner. *Let not your hearts be troubled. You beleeve in God, beleeve in me alſo, and let not your hearts be troubled.*

Chriſt knowing that his own Apoſtles were left unto the injuries of the world, that they had undertaken a military profeſſion, and were to fight under the red colours of his Croſſe, he here comforts them againſt afflictions, not ſo much by taking away afflictions from them that they have them not, as by ſtrengthning them when they come, that they faint not: to the outward man he foretelleth a Croſſe, but to the inward man a ſtay or fortreſſe: A Croſſe to the outward man, that it exalt not: comfort to the inward man that it languiſh not, *Let not your hearts be troubled.*

2 In this of our Saviour, we ſee whereunto this his exhortation tends, not that they ſhould not be troubled at all, for that is above humane nature, himſelfe (as wee have heard) was troubled in his agony; but the trouble here ſpoken of, is that which hindereth reaſon, diſmaieth the underſtanding, is oppoſite to peace and tranquillity of minde. This is trouble of heart. When the ſoule is caſt down by diſtruſt and heavineſſe: to ſhake off all this, *Let not your hearts be troubled, you beleeve in God, beleeve in me alſo.* When an earthly Captaine doth comfort his Souldiers, the uttermoſt hee can doe is to ſtrengthen them, as *Iudas Maccabeus* did by exhortation: 2 *Mac.* 15. 11. Chriſt doth ſtrengthen his ſouldiers, and alſo puts ſtrength into them.

5 A noble Prince ſometime of great devotion and valour, ſeeing his Army much diſmaied when they beheld the huge multitude of their enemies comming toward them, and perceiving by their countenances that their

their hearts began to faile them, aſcending to an eminent place, he makes them a very hearty Oration, which he drew unto three heads: Firſt, he ſhewes their cauſe was juſt, and that God was wont to proſper juſt enterpriſes: Secondly, that their enemies were thoſe whom his, and their anceſtors, who now bare armes under him had often foiled: Thirdly, that being ſo few, if they prevailed againſt that huge multitude, the victory would be glorious: howſoever, for himſelfe, he would dye in the battell, or returne with triumph. His Oration was no ſooner ended, but a voice was heard throughout all the Armie, every one crying, Forward, forward: the event was, they happily prevailed.

A multitude of Croſſes are ready to aſſaile us in open fielde, which may cauſe our hearts to be troubled, but a moſt noble Champion wee have, that aſſures us that our cauſe is iuſt, that our enemies are thoſe whom all GODS ſervants have ever reſiſted: If

If we prevaile, our conqueſt will be heavenly. He who giveth us occaſion to fight, to the end we may obtaine the Victory, is ready to ſuccour thoſe that fight manfully, and pray for the aſſiſtance of his grace. Forward, forward, in the name of God, our enemies are foyled enemies, our battell is for our hold in heaven, ſhould wee then behave our ſelves like cowards? God forbid, we are rather ſeduced then vanquiſhed in this war-fare. *Seducta fuit mulier* (ſaith the Apoſtle,) The woman was ſeduced, not *Victa fuit*, ſhe was vanquiſhed: to ſhew that temptations doe rather ſeduce then conquer or overcome.

1 Tim. 2. 14.

But here ariſeth a double queſtion, the firſt, ſeeing we are delivered from our enemies, how is it that we have ſtill enemies? The ſecond is, *Si alligatus eſt Satan*, if Satan be bound, why doth he ſtill moleſt Gods Children? To the firſt queſtion the anſwer is, we are delivered from our enemies, *Luke* 1.74. that is, from the ſervitude of our enemies, ſin, death, and Satan.

To

To the ſecond queſtion the anſwer is, Satan is bound, ſo as he cannot hurt us, tempt he can, but unleſſe we come within his bands and conſent, he cannot hurt us. That we ſhould not like *Iobs* wife, ſtumble at the adverſities of this world, as at a Rocke of offence, think our ſelves the rather out of *Gods* favour, we may perceive we have undertaken a condition of life ſubject to ſuffering, it is a military profeſſion.

4 Becauſe Chriſt knew the hardneſſe of ſuffering, therefore where he ſpake unto his Diſciples of their ſuffering with him, he ſpake alſo unto his Diſciples of their ſitting with him in his Kingdome, *You ſhall ſit upon ſeates, judging the twelve Tribes of Iſrael.* Like the Phyſition, who is wont to mixe ſweet ſirrupes with his bitter potions, that the patient may be the more willing to receive them: ſo our Saviour here comforteth his Apoſtles, not by promiſing to take all troubles from them, but when troubles come to aſſiſt and aide them. *Simon, Simon, Sathan hath deſired to winnow you as Wheate*

Luke 22. 29,30,31.

and ſo he may, he ſhall, but *Simon, I have prayed for thee.* God even the Fa-
1 Cor. 1. 3. ther of our Lord Ieſus Chriſt, comforteth us in all our tribulations: the Apoſtle ſaith not, God ſends us no tribulations, but he comforteth us in them: againe, he ſaith not God comforteth in ſome tribulation onely, but in all our tribulations. As bleſſed be God, is the Apoſtles inference.

Heb. 11. 26. By faith (ſaith the ſame Apoſtle) the people paſſed the red Sea, and by faith we paſſe the red Sea of many tribulations of the world: alſo it was not *Peters* body, but *Peters* faith (ſaith S. *Ambroſe*) that walked upon the waters. That which Chriſt ſaid unto ſome, he ſaith unto all: *Let not your hearts bee troubled.* The waters rage, but there is one mightier than they. God is on my ſide, ſaith *David*, I will not feare what man can doe unto me.

Men might have beene encouraged by the example of *Camillus*, of *Scipio*, of *Ariſtides* and others, which have beene hated even when they had deſerved well of the Common-

wealth,

wealth, and Christian men might have for their encouragement the examples of *Esay*, *Ieremy*, *Micheas*, and other of the old Prophets suffering tribulation. A cloud of witnesses might be collected in this case, to shew how they must looke for troubles in the world, but our Saviour proposeth unto us his owne case onely as a *leading* case for all posterity, *If the world hate you, you know that it hated me before it hated you.*

Marvell not at this, saith Saint *Iohn* 13.13. *If the world hate you.* There be three things (saith *Thomas Aquinas*) which we are wont to marvell at: the First, when any thing is great: the Second, when it is new: the third, when it is seldome and rare. Now that the world, that is to say, the lovers of the world, doe not affect the children of God, it is no great thing: the Physitian thinkes it is no great matter if the lunaticke man whom he binds, doe strike or kicke him, alasse, he is frenzie, and knowes not what hee doth. Secondly, it is no new thing

Ioh. 15. 18. *Tho. Aqui. in 1. Epist. Ioh. Cap. 3.*

thing to have trouble in the world, we finde it ſo in *Abel* and *Iſaac* and all from the beginning. Thirdly, it is no rare thing: for there is nothing more common, and therfore our heart ſhould not be troubled (that is to ſay, overmuch troubled.)

5 The World and the Tempter both boaſt of giving pleaſures unto carnall men, but come to the performance, and theſe pleaſures are very torments: Chriſt promiſeth tribulation in the world, but come to the inward man, and there we find a world of joy. The root of the tree is bitter, but the fruit is pleaſant: Chriſt promiſeth reſt: *Invenietis requiem*, you ſhall have reſt, but it is *requiem animabus*, reſt unto your ſoules: not worldly reſt, his burden then it is by love, and we are made ſtrong by grace: a burthen, this is wont to unburthen ſinners. He that ſets us in this journey, knowes what is fitteſt for paſſengers, and therefore we may endure with comfort theſe outward adverſities when they come: we muſt not caſt

away

away the Nut, for the bitterneſſe of the rinde. *Felix Lepra*, (ſaith one) happy leproſie was it that made *Naaman* worſhip the God of Iſrael in his heart. The Prophet *David* ſaith, it is good for him to have been in trouble. *Si non tribuleris, fortaſſis non invocares:* if thou wert not troubled, perhaps thou wouldeſt not devoutly have called upon God, thou wouldſt not have worſhipped God, thou wouldeſt not have knowne God. The ſharp ſtormes of the Winter they make the Trees bare, for a time they ſtand as dead, yet there remaines ſtill life in the roote: In like manner, afflictions of the world make the members of Chriſt ſeeme deſolate, and the ſtormy winds of perſecution ſcattered abroad the leaves of worldly proſperity, yet there is life in the root, there is faith and joy in the heart. It is otherwiſe with the wicked, and the joy of worldlings: they thinke felicity to conſiſt in abundance of riches, in pleaſures, in glory, and ſuch like: all this is but outward and momentary, like a little Sunne-

2 Reg. 5. 9

ſhine

ſhine in Winter for one faire day it hath often times ten foule, and ſuch a number of troubles as almoſt the former pleaſures are daſht and vaniſh to nothing; when men ſee ſtormes in Winter, they doe not much wonder at it, and why? Winter is a time of ſtormes, ſo in this life we ſhould not thinke much to have tribulations at a time of tribulation.

6 The godly have indeed often outward adverſities, but ſuch joyes within, as if all adverſities were nothing, and this principally commeth to paſſe by Chriſt his meanes: for whatſoever he touched, he did ſanctifie it, and therefore hunger, thirſt, perſecution, they are not now ſo grievous, but worke all for the good of the faithful. Exod. 15. 23. 25. The waters of *Mara* which were ſo bitter that none could drinke them, *Moſes* but caſting in the wood that GOD appointed him, they became ſweet: the croſſes of the world were grievous untill CHRIST his Croſſe was put in amongſt them, now their taſte is altered. A ſtrange ſight was it in

in times of perſecution, to ſee a few Lambes to overcome a multitude of Wolves, by no other weapons than patience and faith, and to rejoyce (as *Tertullian* ſaith) in the midſt of torments. Wonderfull it is to heare how Saint *Paul*, endued with grace from Chriſt, doth even challenge and provoke tribulation, and anguiſh, and hunger: yea life and death, ſhall any of you all? as if he would ſpeake like a man of courage to all the adverſities of the world: *Shall you all ſeparate me from the love of Chriſt?* No, you ſhall not: thereby teaching us to be ſo conſtant, that nothing ſhould ſeparate us from the love of Chriſt.

Tertul. ad Scap.

Rom. 8. 11

7 Another reaſon which our Saviour uſeth to comfort his Diſciples againſt tribulations is, *I go to prepare a place for you*, and therefore be of good hope. *Moſes* to ſtirre up the people in times of their diſtreſſe, ſpeakes unto them after this manner, The Land you goe to poſſeſſe is not as Ægypt, but a Champion country, and goodly to enjoy, which the Lord viſiteth with the early

Ioh. 14. 3.

Deu. 11. 10.

early and later raine. We have a promise of a better Land than ever *Moses* promised: *In my fathers house are many mansions.* The journey was long and wearisome for *Iacob*, a weake and feeble person as he was, yet by reason of inward joy he had conceived in his heart, he well indured it Be it (saith Saint *Austen*) that we have not temporall deliverance from troubles, this sheweth that wee doe not embrace Christian Religion for the commodities of this present world, but for the joyes of a life to come, which will make amends for all. The benefit of a calme is best welcome after a storme, liberty is wont to be most pleasant after a time of bondage: *You shall sorrow* (saith our Saviour) *but your sorrow shall be turned into joy:* your sorrow, not every ones sorrow, but yours, who have abidden with me in my temptations, therefore I appoint unto you a kingdome.

When the Prophet *David* speakes of the sorrowes of this world, he calleth them waters. *Save me O God, for the*

Iohn 14.2

Gen. 46.1.

Aug. lib. cap. 22. de civit. Dei.

Ioh. 16.20

Luc. 22.18

Psal. 69.1.

the waters are entred even to my ſoule. In another place he goeth further, ſaying. *The flouds are riſen, O Lord, the flouds have lift up their voice, the flouds lift up their waves: the waves of the Sea are mighty, and rage horribly, but yet the Lord that dwelleth on high is mightier.* Saint *Peter* ſaith, *Lord bid me come unto thee, on the water.* And ſurely unto trouble, as unto the raging waters, God ſaith, *Huc procedes, & non procedes amplius*, hither ſhalt thou come, and thou ſhalt come no further: the concluſion is, *Let not our hearts be troubled, we beleeve in God,* &c.

Pſal. 93. 4.

Mat. 14. 28.

Iob 38.

CHAP.

Chap. XVIII.

What we learne by that of our Saviour exhorting all that would follow him to deny themselves and take up their Crosse daily.

IT is the wont and manner of diligent Physitians, not onely to prescribe medicinable potions to their sicke and weake patients: but the rather to invite their said patients to take their potions, they themselves use to begin unto them: this diligence our Saviour sheweth that himselfe did well performe, in that he giveth it out
Mar. 8. 34 in open Proclamation, *Whosoever will follow me, let him deny himselfe.* In the Text of the Evangelist, our Saviour having before spoken of his owne suffering, he by and by speakes of their suffering, who would follow him: first, that they should not thinke that his suffering did absolutely exempt them from suffering all crosses of the world

world: no, for *Ego meam, vos veſtram*, I have taken up my croſſe, and you muſt take up yours. Secondly, he ſheweth himſelfe as a carefull Governour in the Ship, who in a calme is wont to inſtruct the mariners againſt the tempeſt likely to follow, and this hee doth as it were in familiar manner, by ſhewing what himſelfe had done, and then what his Diſciples ſhould doe; firſt, what he would ſuffer, and then what they ſhould ſuffer.

As if he ſhould have ſaid, what *Peter?* and ſhould I not goe to *Ieruſalem* for feare of ſuffering? Yes, it is not onely my cauſe but thine, and the cauſe of you all, *who are or deſire ſincerely and ſeriouſly to be my Diſciples, Whoſoever will follow me, let him deny himſelfe, and take up his croſſe daily and follow mee.*

2 Here Chriſt ſpeaketh generally unto all, of what eſtate and condition ſoever, high and low, rich and poore, whoſoever. When he ſpake of ſome ſpeciall myſteries, then turning him to his Apoſtles, hee ſaith, *Vobis*

datum eſt noſſe. To you it is given to know the myſteries of the Kingdome of God: but ſpeaking of the way to follow him unto his kingdome, he ſpeaketh univerſally unto all, *whoſoever. Omnium eſt noſſe*, it is for all to know, *whoſoever*. Againe, as he ſpeaketh univerſally, ſo doth he ſpeake lovingly: *whoſoever* will, not as forcing any, but lovingly inducing all, leaving his owne followers to their owne willingneſſe. *Whoſoever will*, by which he doth more effectually draw them, than if he had uſed all the threatnings in the world.

Mat. 13. 11.

1 King. 12 7.

The ſtayed men and gray heads in *Iſrael* ſaid unto *Reboboam*, *if thou ſpeak kinde words to this people, this people will be thy ſervants*, Chriſt ſpeakes kinde words unto us all, and deales moſt bountifully with man, according to the dignity of his perſon. He which having laid up rich treaſures to beſtow amongſt his friends, if he will or command the publike Crier to ſay, This and this treaſure is ready to be beſtowed, may it pleaſe you now to come and

and receive it; doth he not now more perſwade, than if he ſhould by a ſharp Edict pull and draw men to receive this treaſure againſt their wils?

3 Againe, he which hath in his houſhold two ſorts of ſervants, the one free-borne, and of his alliance, the other ſlaves and bondmen, when hee requireth any ſervice of the former, he ſpeakes unto them mildely, according to their ingenuous diſpoſition, but the other he commands abſolutely as common ſervants: wee Chriſtians are of the chiefer ſort of Chriſt his family, though not having free-will, yet will freed by grace: nay, wee are of his owne alliance, and therefore when he ſpeakes unto us, he ſpeakes lovingly, as unto them that loue him, *whoſoever will:* but unto his other creatures, as the Heaven, the Earth, the Sunne, the Moone, he doth not require but command them: ſo in the time of *Ioſhua* he commanded the Sunne to ſtand ſtill: in the time of *Elias* he commanded the Heavens to be ſhut: when ſome rebelled againſt

Ioſh. 10. 12.
1 Kin. 17. 1.

Num. 16. 30. *Moses*, he commanded the earth to open and swallow them: but with man to win his heart, he deales most gently, and cals after a milde manner, *whosoever will:* The antecedent sheweth the manner of calling, the consequent containeth the duty of him that is called, *Let him deny himselfe, and take up his crosse daily and follow me.* The antecedent sheweth Gods *volo*, I will, the consequent ought to have our *volumus*, we will. When Christs will is seene in calling us, our will should not be defective in following him.

4 In this consequent we see that somewhat is required at our hands, if we will be Christs followers, to wit, the denying of our selves, and the taking up of our crosse daily, and who would not that loves his owne welfare, but follow Christ?

Dan. 3. 42. *In Can.* Gen. 25. 22. The three children followed God, and how? by going out of their place; the Text saith, *They followed God in their hearts.* *Rebecca* was said to goe and enquire of the Lord: whither went shee? from the place where she

she was, to a place where she was not? No, *I the Lord fill heaven and earth*: she went not from place to place, it is not so required of us, to doe in following of Christ, but she went from life to life, from manners to manners, from good to better, from grace to grace: and this is to follow him. Diversly (saith Saint *Austen*) did our Saviour deale with three sorts of men concerning their following him: one offers himselfe, and is refused, *Master I wil follow thee*, another that saith nothing is called, *sequere me*, follow me: a third deferred when he was called, and is blamed. The third respected his profit, for all his profession, his intention was profit: the second did minde naturall affection: the third was much like the first, to whom Christ saith, *The Foxes have holes, the birds of the ayre have nests, but the Son of man hath not where to lay his head*: what is that, saith S. *Austen?* crafty imaginations, ambitious desires have roome in such mens hearts, but the love of Christ hath no roome at all in them.

Ier. 23. 24.

Luk. 9. 57. 19. 6.

Aug. de verb. Ser. 7

De verbis Dom.

In the world, ſute is made to be followers of men that have countenance above others, but to be one of Chriſts followers in ſincerity and truth, which is farre better, yet for this few care little at all. The poore followers of him in humility, denying themſelves, taking up their croſſe, ſhall one day have more countenance than all this worlds pomp is able to affoord. Small ſute is made for this: nay, Chriſt himſelfe becomes a ſutor to us, when he calleth, *whoſoever will.* The people ſaid to *Ioſhua, The Lord is our God, and wee will ſerve him*: ſo may wee ſay, Chriſt is our Redeemer, and we will follow him.

5 Now what is it that is to be done by him that will follow Chriſt? Marry two things: the firſt, *Abneget ſeipſum*, let him deny himſelfe: the ſecond, *Tollat crucem ſuam quotidie*, let him take up his croſſe daily. For the firſt, he that will follow Chriſt, muſt love Chriſt, for he which requireth a cheerefull giver, requireth a cheerefull follower: but how muſt he love Chriſt?

Christ? as himselfe, yea, more than himselfe, for he must even deny himselfe, *Abneget seipsum.* And how must a man deny himselfe? Sure as *Abraham* did in forsaking his fathers house, that is, *Adams* naturall desires that seeme pleasant unto him, so saith the Prophet, *Forget thy fathers house, then shall the King have pleasure in thee.* *Adam* chose rather to doe his owne will, than the will of God, if we deny our selves, we conforme our wils to the will of God. Psa. 45. 11

We best see (saith S. *Chrysostome*) what it is to deny our selves, when we behold what men are wont to doe in denying others: when any casteth off an unfaithfull companion, and graceless body, he neither rejoyceth at his prosperity, nor is grieved at his adversity, he cares not what becomes of him. The like is done in denying of our selves, that is, our sensuall desires, to grow out of love and liking of them, and cleane reject them. *Chrys. in hom. Mat. 16.*

To deny our goods, our friends, yea, our very pleasures, is very much: and

yet to follow Christ, we must goe a step further, that is to wit, we must deny even our very selves, it is not only required that we deny that which is ours, but even *ut nos* that we deny our selves also: but how come we to deny our selves? First of all, we deny our selves when we yeeld obedience in all things unto God, which obedience is better than sacrifice: for (saith Saint *Gregory*) In obedience our owne will is sacrificed: in these externall oblations, the flesh of some other creature is offered. In the old Law they had many kindes of sacrifices, which were killed and offered: now (saith *Origen*) this manner is altered, in stead of a Ram, we kill our irefull passions: instead of a Goate, our uncleane affections: instead of flying Fowles, our idle thoughts, and wandring cogitations. All these must we kill in denying our selves, yea, thus we kill them that would kill us, and sure the faithfull by suppressing the motions of sinne, make Martyrs of themselves: this is not one dayes work

2 Sam. 15. 12.

In obedientia voluntas propria, in sacrificio caro aliena mactatur.

Origen in Levit.

or

or childrens play, but it is a care of all our life to *deny our ſelves*.

Secondly, wee deny our ſelves, when we reſiſt the provocations of ſin offered, as *Ioſeph* did when he withſtood the temptation of his Maſters wife: aſſuredly of him it may well be ſaid, that it was as great a miracle to ſee him chaſte, in that preſent provocation of his Miſtreſſe, as it was to ſee the three Children walke without hurt amongſt the fiery flames: ſo excellent a thing it is, ſo acceptable unto God, to deny our ſelves when provocations of ſin are offered. Gen. 39. 7. Dan. 3. 25

Thirdly, we deny our ſelves, when we put up wrongs and injuries of the world, ſaying with Saint *Steven, Lord forgive them, and lay not this ſinne to their charge.* Acts 7. 60

Fourthly, we deny our ſelves, when we croſſe our owne wils, and relinquith our naturall deſires, and when we beginne to bee Centurions over our owne affections, and ſay to this or that, *Goe, or Come*, referring our ſelves to the will of God, that ſo we

Gal. 2.20. may not be ſaid ſo much to live, as Chriſt by grace may bee ſaid to live in us.

Laſt of all, we deny our ſelves, when we ceaſe to ſacrifice unto the Net, or attribute any thing unto our owne actions, much leſſe to our owne merits: and therefore leaſt of all in the high myſterie of our juſtification, every

1 Cor. 15. 10. one is to ſay with the Apoſtle, *By the grace of God, I am that I am:* and againe, *Not I, but the grace of God in me.* And this is the ſumme of denying our ſelves, being the firſt degree in following of Chriſt, whoſoever will be his follower, *abneget ſeipſum*, let him deny himſelfe.

The ſecond clauſe of the condition is, (for we are his Diſciples upon theſe and theſe conditions) the ſecond clauſe I ſay is, *Et tollat crucem ſuam quotidie:* and take up his croſſe daily: *let him deny himſelfe*, is the firſt ἀπαρνησάσθω to deny all together, for good and all: and then followes, *Tollat crucem*, let him take up his croſſe. *Let him deny himſelfe*, by declining from evill

evill, *and take up his crosse*, by suffering evill: *and follow me*, by conforming himselfe unto me and my lawes prescribed him. *Let him deny himselfe*, by renouncing his owne will: *take up his owne crosse*, by bearing patiently lesser or greater persecutions: *and follow me*, by walking in my wayes.

Et tollat crucem suam, and let him take up his crosse. It is not said, *& ferat crucem suam*, and carry his crosse: but *Tollat*, let him take it up, to signifie a voluntary and willing suffering, because evill men may have crosses, they beare them and do not take them up: they beare them grudgingly and impatiently, not willingly and thankfully: as *Ieremy* said, *This is my sorrow, and I will beare it, Ieremy* 10 9. so ought they to say.

The Crosse is said to be *daily*, because every day we live, we must expect some crosse or other, at least-wise have a minde ready to suffer. Some crosse or other, it was not without cause our Saviour pronounced a blessing to those that suffer persecution, because

becauſe to the judgement of the world they are ſubject to a curſe. *Daily*, for there is none lives, or can live, but hee ſhall finde, either from himſelfe or others, a croſſe to take up. The croſſe of a humble man is injury: the croſſe of religious men, is faſting and watching: the croſſe of rich men, is the contempt of the world: of the poore, want and ſcarcity: ſo every one hath his croſſe.

In this we ſee that our Saviour in telling us we muſt take up our croſſe, doth not deale after the manner of worldly Rulers, who to have troopes and traines follow them, are wont to tell of pleaſures and profits, and ſuch like: Chriſt ſpeakes of taking up a croſſe, of ſuffering, of denying ones ſelfe: *If any will follow me let him take up his croſſe.* One would thinke that this perſwading, were a kinde of diſſwading, and a meanes rather to make moſt men ſooner forſake him, than follow him: And yet, ſuch was the power of his calling, ſo great was the hope of immortality, as this calling of

of Christ, filled the World full of christians, notwithstanding these cold rewards, the manifold crosses they were to endure, yet they left all their hope that the world might promise, and follow him by afflictions. That same, and follow me, doth sweeten the most bitter and sharpest adversities of all: to follow CHRIST what else is it, but the greatest felicity that can happen unto man?

Now then, here we see we must expect a crosse, as our Saviour foreshewes us, and take no offence thereat when it commeth. We may also consider that CHRIST suffered his owne Apostles to hunger, to be in danger of tempests, to goe forth in the World amongst many enemies. Let it not grieve us to heare the gate is straite, and the way narrow, because the end thereof leadeth unto life. The crosses of the world are many, as wee see in *Abraham*, who was faine to forsake his owne Countrey, and live in feare among strangers: Gen. 12. 1.

feare among ſtrangers: In *Sampſon*, who was taken of his enemies, and ſcornefully handled: In *Zedechias*, who in his old age had his eyes pulled out, and was faine to end his dayes in ſorrow.

Iudg. 10. 20.
1 Kin. 25. 7.

Heathen men make mention of *Policrates*, of *Samio*, and of *Cambiſes*, Who after much glory, ſuffered ſorrowfull croſſes: But for the faithfull, let not the worlds croſſes diſmay them The naturall Sunne is profitable unto us not onely in Summer, when it ripeneth our fruits, and is neerer unto us, but in winter alſo, when we ſow our ſeeds, and the heate thereof is further off: ſo is it with the Sonne of righteouſneſſe. Vnto *Tobie* the bitter Gall opened the eyes of his body, but unto *Nabuchodonozor*, the bitterneſſe of affliction opened the eyes of his ſoule. For one *Ionathan*, whoſe eyes were opened by honey, there are many *Tobies*, whoſe eyes are opened by Gall.

It is an hard ſaying, *Take up thy Croſſe*; it will be harder, *Depart yee*

curſed.

curſed. Chriſt hath many lovers of his kingdome but few lovers of his croſſe, many that follow him to the breaking of bread, few to the drinking of his Cup; and why, the croſſes of this world they are unpleaſing to humane palate, yet they are medicinable: the engine is laid to the bulwarke, but the fortreſſe is not wonne: the tree is beaten with ſtormes, but the root is ſure: afflictions aſſay the outward man, faith within it remaines ſafe. After all theſe Chriſt ſends, Firſt the oile of gladneſſe in the ſtate of grace, then a full deliverance in the ſtate of glory: Firſt, a *reſiciam* is given to the languiſhing ſoule, then a *Satiabere*, when it ſhall ſee God in glory, when the Lambe ſhall be no more in danger of the Wolfe, nor the Corne of windes and ſtormes. The people of God did firſt fetch many ſighes in Ægypt, but after they ſung many more Pſalmes upon their deliverance. Exod. 15.

CHAP.

Chap. XIX.

That Christian men ought to live in all orderly and dutifull obedience, to Princes and Governours.

IN the second Chapter of St. *Luke*, verse 49. When our Saviour saw his Parents seeking him, he saith, know ye not that I must goe about my fathers businesse? at the 51. S. *Luke* saith, He went to Nazareth, and was obedient unto them; by this example we learne first obedience to God, and then to men.

As in the art of writing, hee cannot attaine that facultie, that doth not carefully looke upon the example set before him: so fareth it in this World, that unlesse we continually doe cast our eyes on him, who passed his time here in such orderly manner, that he grew in favour with God and man: We cannot keepe that order for obedience to governe-

ment

ment which wee ought to keepe.

Heathen men can tell us, that the ſociety of man doth conſiſt, in ruling and obeying. The ſaying of the Grecian is true: Order is the mother and preſerver of things. Where none doth guide others, what order can bee looked for? Where order is not had, confuſion will follow, and the ſucceſſe of confuſion is plaine ruine. Where men ſhake off obedience, and live as they liſt, what peace can be preſerved? Where peace is not, what eſtate either in Church or Common-wealth can long ſtand? Where Rulers are not, ſome runne headlong they well know not whither, in the heat of their owne wills: others are waving up and downe in opinions, all are as a body out of courſe, and ſubject to a diſſolution: on the contrary, where Governours ordaine a Law, and all hearken unto the Law, as concerning every man in particular, there is obedience, there is concord, there is continuance

τάξις ἀπὸ τῆς πάντ' ἀγαθῶν ἐστι καὶ ἀσφάλεια.

there is continuance in well-doing.

2 Now above all other, those who live under the Law of lawes, to wit, the Law of grace, for them to shew all dutifull obedience to Rulers and Governours, placed over them by God, what more seemely, more Christian? Branches of one Vine, Stones of one building, Fellowes in one family, Children of one Father, Members of one Head: Nay, heires of one Kingdome, what more beseeming then amongst these people to obey Rulers, and Rulers to obey God?

When *Moses* is praying, *Iosuah* mustering, *Israel* obeying, God blessing and prospering all, *O happy are the people that are in such a case.* The water (saith Saint *Cyprian*) that is separated from the fountaine, drieth: the bough that is cut from the tree withereth: the light that is removed from the Sunne, vanisheth: the people all say, he that will not obey *Iosuah* let him dye. Christian religion, as it doth bind men in duty and devotion to God, so doth it also containe them within

Exod. 17. 17.

Cyp. de un.

Ios. 1. 18.

within the lists and limits of duty and obedience towards man, who doth rule for God, knowing that the powers that are, are ordained of God. Rom. 13. 1 1 Pet. 2. 13

The onely example of our Saviour Christs obedience, doth overthrow at one touch, the lofty and Babylonicall building of stubborne spirits, who refuse conformity and obedience to government amongst men. At his very birth obedience was shewed, when the blessed Virgin came to Bethlehem to be taxed: his Circumcision was his obedience to the Law: His presentation in the Temple was the same: His paying tribute, and exhorting others to doe the like, shewed how much he allowed and established civill obedience to Superiours and Governours, to give every one his due. Luk. 2. 4. 7.

The blessed Apostles *Peter* & *Paul* exhort hereunto: the one willing us to obey for Gods sake: the other for conscience sake. The practice of the Primitive Church, not only in laying downe their lives by obedience, when Rulers

Rulers were Tyrants, but when the Church had the countenance of authority under those good Emperours *Constantine*, *Iovinian*, *Theodosius*, *Valentinian*, and others, sheweth how dutifully and orderly Christians lived for obedience above all Nations of the World. *Eleutherius* commendeth *Lucius* a King of this Land, for his orderly governing the people according to the Lawes of God: and S. *Ambrose* praiseth *Valentinian* for the same.

Epist. Ut statuat inter leges Ed. prim. Ambros. in Orat. fu.

3 Now where is the opinion of those men, who thought themselves freed from obedience by a vaine surmise of Christian liberty? Surely it is so slender, as almost it is not worth the refuting. The misunderstanding of some Scriptures, which they have hammered in the forge of their weake braines, have caused them to rove and range into humors, for so are they wont to be stricken with a Spirit of giddinesse, that would be singular and above all others, and know not how to obey.

Sleid. in Com. de Anabapt.

Princes

Princes of the Nations beare rule, amongſt you it ſhall not be ſo. What a far-fetcht conſequent is this, and a ſilly reaſoning? The Apoſtles muſt not have a Tyrannicall authority one over another, as *Nero*, *Caligula*, and ſuch Tyrants had: therefore Chriſtian people ſhould not live in obedience to ſuperiours? We are freed from the Law, therefore called to ſuch and ſuch Chriſtian liberty, but ſubjection taketh away liberty? Saint *Peter* tels us that ignorant men pervert Scriptures: the anſwere is plaine. Chriſtian liberty freeth us from the bondage of the Law, and the ſervitude of ſinne, but moſt fitly agreeth with Obedience to Rulers, and in Rulers to GOD himſelfe, who ſaith: *By mee Kings raigne.* The Apoſtle telleth us, in the latter dayes, *Men ſhall bee lovers of themſelves, diſobedient, heady, high-minded, having a ſhew of godlineſſe: and from ſuch* (ſaith he) *turne away.* Saint *Iude* alſo ſaith, *Theſe are murmurers and complainers, walking after*

Luke 22. 26.

2 Pet. 3. 16.

2 Tim. 4. 4
Iud. 16. 17

after their owne lusts: but edifie your selves (saith he) *in your most holy faith.*

4 The first precept is, *Feare God*: the second is, *honour the King*: as if the Apostle Saint *Peter* would say, both goe together. To shew that we must homage our heart to our heavenly Father, our obedience to our earthly Governour. It is so manifest as none cannot but know it, yet seeing we live in that calamity of times, wherin men forget almost whose creatures they are: we had need be to put in minde of this duty which we owe unto the King of Kings. Faith saith, he is our Father: Obedience saith, *Ergo* worship him. Our allegeance towards him is Devotion and Love, and Nature hath taught us to acknowledge as much. The light which is borne with us, doth shew us, we have a duty to performe to the God of heaven. The greatest Emperours of this world are his Subjects, they have *God* over them, and men beholding what they doe. Aske the poore and naked Indians, they wil tell us that Religion

is

is no matter of policy, and that there is another Magistrate than the Magistrate of this world, to whom in nature they yeeld obedience.

Wee are all GODS creatures by existence, his Chants by Law, his Children by adoption, his People by obedience. Thousand thousands serve him in glory, who knowes as Verity, sits as Majesty, loves as Charity, and rules as Equity.

5 Now as we shew our obedience to God, so ought we to shew obedience also to those who have a subordinate power, and are set over us by God: It is not thee (saith the Lord to *Samuel*) but it is me whom this people have refused: it is not so much the Ruler set over them by God, as God himselfe, whom disobedient people refuse to obey: *Hee that resisteth the power* (saith the Apostle) *resisteth the ordinance of God*, because *there is no power but of God*. For the confirmation of this, we finde that God hath punished from time to time, murmurers and mutinous people, as by that of *Dathan*,

1 Sam. 8. 7

Rom. 13. 17.

Dathan, Corah, and *Abiram,* whom he made an example for others: and the Apostle Saint *Paul* hath reference
1 Cor. 10. 10,11. to this, when he saith: *Neither murmure you as some of them murmured, and were destroyed of the destroyer:*
Ec. 10. 20. *These came upon them for an example. Wish no evill in thine heart unto the Ruler of the people, for the birds of the ayre shall disclose it:* Should we not honour them whom God hath honoured? And love them whom God hath loved? Doe we not sit downe under their Government as under a shaddow, keeping us from heate and stormes, when we are defended from invasion abroad, and oppression at home?

When the Queene of the South came from farre to heare the wisdome of *Salomon,* and saw his Princely order, and Magnificent state, she had heard much, but saw more: What doth she but by and by begin to magnifie the Author of *Salomons* estate?
2 Chr. 9. 8. *O blessed bee the Lord thy God* (saith she) *which loved thee, to set thee on the*

Throne

Throne as King instead of the Lord thy God, to doe equity and righteousnesse. As if she would have said: *O Salomon*, such a State, such a Government, such a Peace, such a Time, such a Temple, such Wisdome, they are not of man, nor from man, *Blessed bee the Lord thy God, which loved thee to set thee on the Throne of Israel*, as if all is from God.

7 Affectionate were the hearts of the people to *David* their King, whom GOD had set over them: What, should *David* adventure himselfe? O no: Better it were that many miscarry, yea, tenne thousand say the people (as it were with teares of thankefulnesse) GOD save our *David*, for if *David* goe, the light of *Israel* is extinguished: they would not that the least hurt should befall him, who was the stay of them all: And therefore as humble sutors, they seeme to beg his preservation at the hands of God. 1 Sam. 28. 3.

The Apostle willeth that prayers, and supplications, and giving 1 Tim. 2.

of thanks, be made for all: for Kings and all that are in authority, that we may live a peaceable life under them in all godlineſſe and honeſty. Great cauſe had the men of Iſrael to beſeech God, that *Ioſias* might continue with them: For if he were taken away, it was becauſe he ſhould not ſee the evill to come. O (ſaith the Prophet) ſave and deliver *David* from the hand of ſtrange children, that there be no leading into captivity, nor no complaining in our ſtreets.

Pſal. 144. 10.

And thus ſhould we adde unto obedience, love: to love, prayer: for thoſe whom God amongſt men hath ſet in commiſſion with himſelfe to rule for him, to theſe (ſaith *Tertullian*) honour is due, for their excellency: feare, for their power given them: obedience for civill duty: tribute for the preſervation of peace: love for affection, which bringeth forth prayer and piety: ſo what ſhould Chriſtians of all other in the world, but honour them whom God hath placed in his owne roome, for the eſtabliſhing of his

His debetur honor, propter excellentiam: timor, propter datam poteſtatem. obedientia propter morale debitum: amor, propter affectionis operationem. Tert. in Scap.

his owne Lawes and worship here beneath amongst men, and especially appointed over his Church, which is the company of Christian people, for the quiet and conservation thereof: according unto that spoken long before; *Esay* 49.23. *Kings shall be thy nursing fathers, and Queenes thy nursing mothers.*

CHAP. XX.

That Christians may lawfully enjoy earthly commodities, and possesse riches, and how they should be affected towards them.

MAN consisting of two parts; the one earthly, the other heavenly: hath answerable hereunto meanes allotted him of God, for the preservation of either: that is, both for body and soule: and furthermore; temporall things for the state being, and in good time eternall things for the time to come.

Before God created man, hee first made him provision, and said: *Adam*, have dominion over the fish of the Sea, the Fowles of the Ayre; and every thing that moveth upon the earth. And againe, *Adam*, I have given thee every hearbe bearing seed, and every tree in which is fruit: and so every thing serves *Adam*, and *Adam* is onely to serve GOD. *Abrahams* servant said, GOD hath blessed our Master *Abraham* marvellously, he hath given him Sheepe and Oxen, Silver, and Gold, Men-servants and Maid-servants. *Iacob* (speaking of his two bands or great heards of Sheepe and Camels that went before him) saith: *With my staffe* (or without any provision at all, a poore lone man as it were) *Came I over this Iordan: Lord, I am not worthy of the least of all thy mercies.* As if *Iacob* should have said: These Kine and Bullockes, these Asses and Foales, all this substance round about me, *They are the mercies of God*, and so come from the great store-house of heaven.

Gen. 1. 28, 29.

Gen. 24 3.

Ge. 31. 10.

In

In the first part of the storie of *Iob*, we may see the description of a true Christian, as thus: *Iob was an upright and just man, and one that feared God, and eschewed evill.* Iob 1.1.

The next thing mentioned of him is, *His substance was very great*: Yea, he was the *greatest of all the men of the East*: Wherein we may observe he did not forget GOD when hee should most have remembred him, that is, when hee was blessed and prospered by him, but as he abounded in Riches amongst men, so did hee also encrease or abound in Devotion towards GOD, whom hee feared. The Text saith, *Iob did sacrifice every day*: Here was the right possessing of earthly substance, rich and godly together: this was a rich man indeed, when both met together, rich in goods and goodnesse. *If riches increase*, sayes the Text, there is the increase of Riches, which are given from GOD himselfe, *set not thy heart upon them*, there is the use of riches, and with what

Proviſo we ought to enjoy them.

2 To call in queſtion, whether Gods people may poſſeſſe earthly riches, is an invention more ſtrange than true: he which would have every tribe a part allotted for an inheritance, for them and theirs amongſt his people, *Ioſua* 14. 1,2. Did intend no other, but that they ſhould ſucceſſively have an inheritance to poſſeſſe: and why? *He hath given the earth & earthly things unto the Sons of men* The Lawes of nature and Nations tell us, that amongſt all men there muſt be mine and thine: and the Goſpell doth well accord with this, as requiſite amongſt Chriſtians, take that which is thine, or that which God hath allotted thee out, and given thee to enjoy. The Diſciples ſay to Chriſt, *where ſhall we buy?* So we ſee there was ſomewhat poſſeſſed wherewithall to buy.

Mat. 25. 17.

It was a meere irreligious, rapinous and ſcoffing device of *Iulian*, to ſpoile the Church and people of God, and prey upon their goods, alleadging the Text: *If thou wilt be perfect, leave all*

Naz. Or. Con. Iuli.

Mat. 19. 21.

that

that thou haſt, onely ſeeke treaſure in heaven, this is the fitteſt for men of your profeſſion, who have renounced the world.

The like ſaid *Felix*, that was a great agent under the before-named *Iulian*, beholding the magnificence and ornaments of the Church, with what ſumptuous veſſels is the ſonne of *Mary* miniſtred unto? In ſhort time this unhappy *Felix* did come to a wretched end.

The like ſaid *Maxentius*, when he would have the Church and Church poſſeſſions to waſte and conſume them as he liſt. But Saint *Ambroſe* tels him; If *Naboth* would not leave his fathers inheritance, ſhould I (quoth he) leave Chriſts inheritance? If it were a motion of Gods Spirit, to give to his ſervice, then from whence commeth that motion that would take from it? S. *Peter* ſaith to *Ananias*: *Why hath Satan filled thy heart, that thou ſhouldeſt lie unto the Holy Ghoſt, and keepe away a part.*

Theo. lib. 3. Cap. 11. 12

There were thiſe pretended when

the greateſt perſecutors of Chriſtians could formally tell them their God was no gatherer of money, or poſſeſſor of Riches, and that their account ſhould not be for things tranſitory: wherefore they did them good, in unburthening them of theſe troubleſome poſſeſſions; and as for greater revenewes, downe with them, downe with them, even to the ground.

3 There was no fitter way (as theſe men thought) of ruinating Chriſts religion, than by taking away thoſe meanes whereby the exerciſe of Religion was continued: and ſurely it was ſo, for ſoone would the publike practiſe of Religion decay, were there not ſome meanes by temporall commodities for the continuance thereof. To this end therefore, endowments were firſt allotted by God himſelfe to the Tribe of *Levi*, *Ioſhua* 13.14. And ſince hath hee ſtirred up good men, to ſhew great bountifulneſſe this way. To ſet forth his worſhip, or worſhip him in the beauty of holines,

as

as the Prophet ſpeaketh.

The people never thought it a burthen to bring unto the Tabernacle *Exodus* 36. 5. And the well diſpoſed have beene glad they had ſomewhat to diſpoſe for the ſetting forth of the ſervice of GOD: accounting it a mercy of GOD, they had the honour to doe good, to be able to diſtribute ſomewhat to the maintenance of his ſervice.

For the uſe therefore and exerciſe of CHRISTS Religion, wee ſee in the firſt place not onely how lawfully, but how Religiouſly theſe temporall and earthly poſſeſſions may bee enjoyed, and that the Church may uſe lawfully thoſe benefits, wherewith GOD hath bleſſed her.

Secondly, for the ſtate of Chriſtians in generall, both the hungry conceit of thoſe (of whom *Epiphanius* maketh mention in former times) and the running fancy of the Anabaptiſts of latter time, who would bring in a mingle mangle,

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partly consisting of a Platonicall community, and partly also of affected poverty, is most dissonant from the state and government of Christians, who should rather be helpfull than chargeable to others, and by workes of devotion, hospitality, and such like honour God.

Pharaoh cries upon the Israelites to have them make their stint and number of oricke, *Exod* 5.10,11. and yet takes away that which should yeeld the meanes to accomplish their work: Christians must feed Christ in the hungry, cloth him in the naked, harbour him in the harbourlesse: Let these men shew how this should be done, if earthly riches be not possessed.

But riches (say they) are the Mammon of iniquity, and the possession of them is the roote of evill. True, some men hurt themselves with weapons; not using them as they ought, as these doe in misapplying of holy Scriptures, will they therefore take away the use of both generally from all? This is a far-fetcht inference, and from the rule

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of common reaſon. That Riches are called riches of iniquity; it is not ſo ſaid, as if they were in themſelves ſo, but the default is, that often times they become ſo by the fault of thoſe that poſſeſſe them: It is not the matter of money, but it is that ſame love of money, that is the root of evill. Satan ſooneſt prevailed with *Iudas* that bare the bagge: Yea, that loved the bagge.

This was the cauſe of that our Saviour ſpake, *How hard is it for rich men to enter into the kingdome of heaven*; becauſe rich men for the moſt part are ſo carried away with the love of riches, that they often times forget and forgoe the love of God for a little droſſe and baggage of the world.

This was the cauſe that made the young man in the Goſpell ſorrowfull *Matthew 29.16.* Every word of our Saviour was a Sword that did pierce his heart, *Goe*, and therefore make no delay, *ſell*, and therefore depart from hence: *all that thou haſt*, and therefore thy whole ſubſtance: *give*, and therefore

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therefore freely bestow: *unto the poore*, and therefore to them that cannot recompence thee againe. The Text saith, *He was rich, and went away sorrowfull*: And surely so it is, that rich men in these cases are sorrowfull.

Christ our Saviour, likeneth riches unto thornes, *Mat.* 13.21. and if riches be in covetous mens hearts, no marvell though they have many sorrowes: For the nature of thornes is, they are pricking and choaking, and they grow thicke.

4 Now, though Riches sometimes, and to some men are the occasion of evill (when we seeke them to follow vanities, and live without controulement) it doth not therefore follow, that they are so generally unto all. True it is that we should not trust in such uncertaine riches, nor stay our selves upon these inferiour and transitory things, but minde a state of all continuance to come: yet this renouncing of the World in affection and love, doth not enjoyne an utter contempt of all earthly benefits, which

which we may uſe to the good of our ſelves and others: and yet ſometimes forſake, for the love of Heavenly things.

When Chriſt our Saviour ſaid, *Feare not them that can kill the body*, he doth not exclude all reverence and feare to be given ſuch, but the meaning is, doe not ſo feare them as you neglect to feare him principally which *hath power to kill both body and ſoule.* When he ſaith, *Labour not for the meat that periſheth, &c. Iohn.* 6. 27. Hee doth not thereby dehort us from labouring for the meat which periſheth, but this is ſpoken by way of compariſon, this is, doe not ſo labour for the meat that periſheth that you neglect to labour for the meat that periſheth not. So when hee ſayeth, *Firſt ſeeke the Kingdome of God, and the righteouſneſſe thereof*, it is not contradictory to that of the Apoſtle, *Provide aforehand for things neceſſary:* provide for things neceſſary hath his time, So that of our Saviours bee firſt remembred: Firſt ſeeke the Kingdome of

Mat. 6. 33.

2 Cor. 8. 2.

of heaven, and the righteousnesse thereof. It was not said, in carefulnesse, but in labour thou shalt eat thy bread: Nay, it is not so much the care, as the inordinate care of earthly things, which the Greeke Text hath, μεριμνα, that is there dehorted.

The care for the life present, and things necessary thereunto, is in the Apostle commended; but in the Evangelists, the care of Heavenly things is preferred: hee that provideth aforehand for things of this life as he that giveth his Virgin, unto marriage, doth well: but he that provideth for things appertaining to the life to come, as he that giveth not his Virgin, doth better. The desires of things necessary for our abode heere is needfull: but the desire of and for our Heavenly being, is most needfull of all. *Rachel* was the fairer, though *Leah* was the fruitfuller: our onely care to possesse Heaven and heavenly things, is like *Maries* part, which our Saviour Christ said, should never be taken from her.

1 Cor. 7. 28.

Gen. 29. 17.

Lu. 10. 42

5 This notwithstanding a sufficien-

encie

encie for the maintenance of life the lawfull use of worldly goods and possessions may bee continued, so we use them as Mariners doe their Oares, to helpe them along till they come to the Haven: or as way-faring men do their staves, which willingly they lay aside when their journey is done: the scope is that we be indifferent unto riches, and thinke of them in Christianity, as the Philosopher himselfe did concerning the state of felicity. If we have them, they helpe us: If not, they doe not undoe us: because Christians can be rich with a little, and content howsoever, having learned with the Apostle, *both to abound and to want:* knowing that they brought nothing into this world, neither shall they carry any thing out: He that abideth in Christ, saith Saint *Iohn*, ought for to walke as hee walked; what is it to walke as Christ walked? *Nisi contemnere vanitatem & felicitatem hujus seculi:* but to contemne the vanity and felicity of this world, which Christ contemned. 1 Tim. 6. 6.

Thinke, and thinke againe (saith Saint

Epist. ad Iud. lib. 11

Saint *Austen*) that we Christians are not borne for this world, or to enjoy the riches of the same, but we looke for farther and better riches to be received and possessed in the World to come, that is, according to our Saviours counsell, wee lay up treasure in heaven.

Luke 11.

6 It is the insatiable desire of riches, which is often reprehended: *Take heed to your selves, lest at any time your hearts be oppressed with the cares of this life.* The Eagle dies not so much of age as of hunger: of all vices none doth more wax old with us, than covetousnesse: What should wee bee so earnest upon the world, which we must shortly leave? How should wee use the commodities thereof, but as the Ægyptians did their Bondmen, for use onely, evermore looking for greater riches elsewhere? When *Iudas Machabæus*, 1 *Machab.* 4.17. saw his men overgreedy of a little gaine and thereupon to beginne to desist from the battell they had in hand, he willeth them

to

to follow on the purſuit of the enemy now flying: For (quoth he) in the end you ſhall ſafely take the ſpoiles, or at laſt you ſhall have riches enough.

Let us not ſtay upon theſe tranſitory things too long forgetting the preſent occaſion wee have in hand, but let us goe forward in the courſe of Chriſtian profeſſion we have undertaken, there will come a time when we ſhall take the ſpoile, and and have treaſure to the uttermoſt of our deſires.

7 The Touch-ſtone is ſaid to try Gold, and gold is ſaid to try men: If one ſhould have offered *Alexander* the Great, a commodity to the value of twenty pounds, and ſhewed him the meane and manner how to gaine it: *Alexander* would ſcarce have hearkened or given eare to ſuch a motion, becauſe his minde was upon gaining Kingdomes and Empires. In like manner tell a heavenly minded man of compaſſing great poſſeſſions, and laying up much treaſure, hee will not much reſpect the

the discoursing of these matters: For why? He mindes the getting of greater matters, or the attaining of a better possession. And after this manner did *Abraham* and *Iacob*, and many others, possesse riches, having their mindes ever set upon better riches to come.

And here is the manner how Christian men may enjoy riches, and hold earthly possessions: If you doe not love them, saith *Gregory*, as you possesse them, you doe leave them in possessing them: We may leave them even when we possesse them: The reason is, we doe not love them, or set our hearts upon them, we rest content with that God hath bestowed upon us, and for that insatiable desire of gaine, in the name of God let it goe.

A misery it is under the Sunne, men live poore, to the end they may dye rich, and make no end of gathering (they know not themselves for whom) so they may leave rich Executors, but they respect not the estate of their needy soules: there are riches, that

that no Shipwrack can take from us: God grant us to be rich in all good workes, laying up a good foundation for the time to come, as in the 1 *Tim.* 6. Chap. the 18. verse.

CHAP. XXI.

In what sence Christ exhorteth to forsake Father and Mother, and all for his sake, and what we learne thereby.

WHen we heare by that of *Simeon* and others, that Christ our Saviour was the *light of the Gentiles*, that by him came grace & truth, and that he is our righteousnesse, we readily hearken unto all this, and we professe we can finde in our hearts to beleeve it, and we doe well in so doing: But when we heare on the other side, that in following of him we must take up our crosse, deny our selves, leave father and mother, and all for his sake, we draw backward, and begin to say wth the men of *Capernaum*, this

Luk. 2. 31. Ioh. 1. 17. 1 Cor. 1. 10.

Mar. 8. 34. Luc. 14. 26 Ioh. 6. 60

this is a hard saying, and who is able to endure it?

We perswade our selves we love Christ, and thinke we have discharged this love in a little beleeving in him: No, it is not so; If wee did love CHRIST indeed, then would wee forsake all strange love of the World, and the things thereof for his sake. How canst thou say thou lovest, when thy heart is not with him whom thou saist thou lovest? It is a good lesson from a bad teacher, *Iudges* 16.15.

2 All Creatures (say the Philosophers) desire their Center, and doe no where rest but in their proper Spheares: the sparkes of fire tend upward, the Flouds and all Rivers, have many turnings and windings, but they never cease untill they come into the Sea, that common receptacle of al waters: The soule of man hath her Center, which is GOD: shee never resteth untill she be there, and when shee is there, shee would not be removed: LORD thou hast made

Fecisti nos Domine propter te, & inquietum est cor nostrum donec perveniat ad te. Aug. med.

made us for thy ſelfe, and our heart is unquiet untill it be with thee?

We need not marvell to ſee men, which are addicted unto the love of the World, or the fleſh, or any thing (except GOD) how they are often troubled and vexed, how they are weake, weary, and full of diſcontent: the reaſon is, they are not in their proper Spheare, which is not in the love of GOD. It is ſaid that when CHRIST fled from *Herod*, and came into Ægypt, all the Idols there fell downe: and ſure it is that when the love of Chriſt doth come into our hearts, all the Idoll deſires of the world, and the fleſh, will fall to nothing. No man can ſerve two Maſters, *Matthew* 6. 24. that is, at one time two Maſters, commanding contrary things; ſo doth the love of Chriſt, and the love of the world: wherefore let us leave the one, and cleave unto the other; leſt leaning unto the one, wee forſake the other, and our ſelves be forſaken of him.

3 And

3 And ſhould we not forſake and forgoe all the world for Chriſt his ſake? Should we not leave chaffe for Gold? Puddle water for the Fountaine of life? Straw and ſtubble for precious ſtones? Nay, vile earth for the Heaven it ſelfe? When *Elizeus* followed *Elias* his maſter, 1 *King* 19. 2. he left his Oxen ploughing, as if he had now a better husbandry in hand. When Chriſt called his Apoſtles, they left their fiſhing (and yet continued a trade of fiſhing ſtill, for now they ſhould of fiſhermen become *fiſhers of men*) they followed him, *Mat.* 29 27. *Peter* ſaith, Lord, we have left all: What was this All, but ſome old Boat, and a few rotten torne Nets, for theſe were now in mending? Was this that All? Yea, and they left more too at this time, then *Alexander* the great could deſire, for they left the love of the World for the love of Chriſt which is more, and of more worth, then many Worlds.

By this example of the Apoſtles we learne to forſake three things for the love

love of Christ: by their nets, the pleasures of the flesh, which are wont to take men and snare them in; by the ship, the riches of the world, which doth carry us away from the haven of true rest: by their Father and mother, those things that are neerest and dearest to us in the world, all these must we leave for the love of Christ. Yea, and our selves also; but how can that be? As thus (saith S. *Gregory*) wee must leave our selves as sin hath made us, and sticke unto him by whom wee are made by grace.

4 There is a neerer conjunction betweene Christ and the faithfull, then there is with father and mother, for of hem we have a being in nature: but of Christ a being in grace: of them our being, of Christ our well-beeing. To honour Father and Mother is the fifth Commandement, but to honour God is the first Commandement of the Law: to shew that to honour God is above all. It is said, *Man shall leave father and mother, and live with his wife*, but he must leave father and mother, Ex. 12. 1, 2. Mar. 7. 10.

ther, and wife, and all to dwell in love with Ieſus Chriſt. Saint *Ierome* ſaith, If my Father ſtood weeping on his knees before me, and my Mother were behind me pulling me backe: If all my brethren, ſiſters, kinsfolkes and children on every ſide were about to retaine me in a ſinfull life, I would deſpiſe them all: fling off my Mother, runne over my Father, to go to Chriſt who calleth me.

Luc. 14. 26 *Whoſoever hateth not his father for my ſake.*

Luke 5. 1. A ſtrange ſpeech to heare Charity it ſelfe ſpeake of hate, and much more to exhort it: But conſider how it is ſpoken, not literally or ſimply to hate, (for how could he ſpeake ſo, that ſo much honoured his father and mother, and gave a Law for the performance of this duty of love?) But we muſt learne that this was ſpoken comparatively, to wit, if father and mother will be loved more than Chriſt, or draw us from his love, then as God ſaid unto *Abraham*, *Get thee from thy owne Countrey and Kindred*: ſo

get

get thee in this caſe from Father and Mother: Yea, goe a ſtep farther, get thee from thine owne life alſo. In Gods name forſake thy owne life: forſake all rather than forſake the love of Chriſt: O leave not the love of Ieſus Chriſt, for if that forſake us, all the world cannot comfort us.

In the eight of Saint *Matthewes* Goſpell one excuſeth himſelfe, not following Chriſt, ſaying: Maſter ſuffer me to bury my Father: he had a love to CHRIST, but a regard of his Father ſtayes him from the performance of any duty unto him: but our LORD admits no excuſe of carnall affection when hee cals: the Father (ſaith Saint *Auſten*) is to be honoured, but evermore God is to be preferred: the Father in earth ſhould have honour, but the Father in heaven more.

5. One compared the ſtate of a diſtreſſed man unto that Steward in the Goſpell, who was called by his Maſter ſuddenly, to give an accompt of great ſubſtance commit- *Luk. 16. 3. Damaſc.*

mitted to his charge: this man not able in the World to make any accompt, being afraid (his dealings had beene ſo ſlender) to looke his maſter in the face, in this diſtreſſed condition he knowes not what to doe, hee muſt give an accompt, a great accompt and a great accompt ſuddenly, at laſt he bethinkes himſelfe of three friends he had, and he reſolves in this neceſſity to make a triall of them, what they would doe for him. He comes unto the firſt of theſe friends, opening his griefe: this friend tels him, that he could finde in his heart to doe him good, but he had ſo many to pleaſure, that he muſt needs be pardoned for this time, and ſo leaves him. This done, he commeth unto his ſecond friend, and ſheweth him, as unto the firſt, his miſerable eſtate, prayes him, to ſpeake a good word for him: ſurely (ſaith he) I would ſpeake for thee, but to tell thee a plain truth, when I come before thy maſter, I ſhall rather ſpeake againſt thee than for thee: now was this diſtreſſed man more ſorrowfull than

than ever: he hath one onely friend which he had often injured, and therefore was ashamed to goe unto him, yet at last he comes and makes his moane unto him: This friend had no sooner heard the case of this miserable distressed man, but forth-with he goes and maketh full satisfaction and account in his owne person for all the debt.

The first of these three friends is the World, which hath so many to pleasure, as the distressed sinner findes little comfort, if at any time he crave helpe of it. The second friend is the Law of God, which will rather speak against him than for him. The third is our Lord Iesus, the surest friend of all, whose love is more deare unto us than heart can conceive: this is the friend that will stand by us, when all faile us, and should we not therefore forsake all for his sake? Should wee with *Demas* follow the world because it hath a little more pleasure than *Paul?* No, Saint *Pauls* Crowne of glory will make amends for all, if with Saint *Paul* we keepe the faith,

and fight a good fight, 2 *Tim.*4.10.

6 What ſhould poſſeſſe our hearts wholly rather than the love of Chriſt? To whom ſhould wee reſigne our hearts, but unto him? Yea, what have we to give him but our hearts? *Æſchines* a poore ſtudent ſaw many of his ſchoole-fellowes bring preſents to *Socrates* their Maſter, hee came ſaying, Sir, I have nothing to give, loe I give my ſelfe: becauſe ſaid *Socrates*, thou doſt give thy ſelfe, thou ſhalt not loſe thy ſelfe, but receive thy ſelfe bettered by inſtruction. So if we give our ſelves to Chriſt, wee ſhall receive our ſelves bettered.

The ſoule is as a houſe poſſeſſed of a Tenant, which is the love of God: when the deſire of earthly things doth come, there is no roome, the houſe is taken up before. Wayfaring men when they ſee the Inne full, they paſſe along: wandring deſires when they ſee our hearts full of the love of God, away they goe.

CHAP.

CHAP. XXII

What wee learne by Christ his many Miracles mentioned in the Gospell.

LIke as for sundry other good and godly respects, the life of Christ may well be compared unto a Booke, whereupon we may often reade, and meditate both for the strengthning of our faith, and also for the instruction of our Christian lives: so especially in respect of his miracles mentioned in the Gospell. On whom may wee more firmely fixe our faith and hope than on him, who by his wonderfull miracles shewed openly he could doe all things againe, how profitable and how pleasant a thing it is to have Christ our Saviour his miracles in remembrance, that of the Spouse in the Canticles doth shew, *My Spouse is as a bundle of Myrrhe*: what is this bundell but the odo-

riferous life of the Sonne of God? What are those divine miracles of his but as sweet perfumes much refresh-ing our mindes: for if for no other, yet for this cause, that we might learne to know him to bee the true Messias which was sent into the world, Christ confirmed his heavenly doctrine by many heavenly deedes, that those whom his teaching could not move, at least his Divine working might compell to confesse him to be God.

The people were content to heare his Sermons, so they might see his Miracles, and Christ was content they should see his miracles, so they would heare his Sermons. *If I doe not the workes of my father* (saith he) *beleeve me not: If I doe them, though ye beleeve not me, yet beleeve me for my workes sake. The workes which I doe testifie of mee.* By which we may gather, whereunto tended the miracles of the Sonne of God, even unto the strengthning of our faith.

Ioh. 10. 38

To manifest that he had power in earth to forgive sinnes, he saith unto the

the ſicke of the palſie, no more but this, Sonne, thy ſins be forgiven thee, calling a poore miſerable ſinner ſon, and bidding him be of good comfort.

To confirme that he indeed was the bread of life, he feeds a great multitude with five barly loaves and two fiſhes. To ſhew that he had authority over Sea and Land, he commands the waters and they obey him. To make his power knowne over the power of darkeneſſe, he chargeth foule ſpirits, who had taken up their dennes in many diſtreſſed creatures, to come forth from them, and to depart. To ſhew that he was the reſurrection and the life, hee raiſed *Lazarus* from death. The Magitians of Ægypt did ſome wonders before *Pharaoh*, but they came not neere to *Moſes* doings, they were onely ſlender illuſions, yet *Moſes* miracles came farre behind thoſe of our Saviour, they were ſo many, they were ſo wonderfull, as none but God could effect them.

Iohn 6. 9.

Mat. 8. 16.

Luc. 18. 33.

2 So then, this order did our Saviour Chriſt obſerve, that from doctrine,

he proceeded to ſhew miracles, that if his words could not prevaile, yet his workes might. By which workes it was evident how willing he was to heale our infirmities, and how able to helpe all that ſtill call upon him. To this end therefore in the ſecond place ſerve his miracles, to ſhew his power, that he was GOD, and that there is no diſeaſe ſo deſperate, which he by his onely word cannot cure: and in the third place alſo they ſerve to ſhew his goodneſſe, that there is none ſo miſerable whom he will exclude.

1 King. 22 5. *Iehoſaphat* the King, when hee was at a great ſtrait, and knew not what to doe, at leaſt he reſolved upon this; *Aske counſell of the Lord I pray thee* (ſaith he) as if he ſhould ſay, I will goe ſeeke helpe of God. When we know not what to doe, or which way to turne us for helpe, wee may reſolve upon this, wee will goe to CHRIST, he was mercifull on earth, and ſhewed mercie by many miracles in helping all

all that came unto him; and hee is ſtill the ſame, ready to ſhew mercie unto all that come unto him.

3. And now obſerve wee the manner of his working Miracles: at one time hee ſpeaketh the word onely: at another he toucheth the diſeaſed: ſometimes he cures in preſence, at another time being farre abſent. In ſome he is lifting up his eyes to heaven, in others he prayeth openly, all which want not a myſterie, and appertain as well to inſtruction of our faith, as the direction of our Chriſtian lives, and are as part of the Goſpell, becauſe they ſhew unto us good and joyfull things. When the Prophets wrought miracles, they were alwayes praying, but we heare CHRIST commanding and ſpeaking the word onely, and it is done. He commandeth the windes and the Seas, hee chargeth diſeaſes to ceaſe, and Divels to depart. Vnto the Leper he ſaith, *I will, be thou cleane.* Vnto the man that lay by

Mat. 8. 13. Mat. 9. 24.

Mar. 7. 36.

2 Kin. 4. 35

1 Kin. 17. 2.

Iohn 5. 1. the Poole of *Bethesda*, *Take up thy bed and walke*. Vnto the Widdowes son, *Young man arise*: so Christs miracles differed from the miracles of the Prophets and of the Apostles in manner of doing them.

Euseb. 1. cap. 14. The Church Story doth mention a certaine Letter written by *Agbarus* the Edissean, the tenure whereof was this, *Agbarus* the Edissean to Iesus the good Saviour in the countrey of Iury, &c. It is shewed unto me that thou and thy Disciples doe give health to mortall men without hearbes, or medicines: for as the fame goes of thee, thou dost bring to passe that the blind see, the lame walke, the Leapers are cleansed, that thou dost cast out foule spirits, and even raisest some dead amongst the people: these things when I heard of thee, I began to conceive this, to wit, that either thou wert God, or at the least the Son of God, come downe from heaven.

In this we see that the miracles of our Saviour, made the world to stand amazed at him, and the faithfull to beleeve on him.

4 When

4 When Christ had turned water into wine, who did turne sorrow into joy, the law into grace, the Evangelist saith, at this time he began to shew forth his glory, for this was his first miracle, and his Disciples beleeved on him. Iohn 2.11

And what else doth the daily hearing of his divine miracles, but daily shew forth his glory, and minister occasion for to beleeve in him?

But some will say, holy men of old wrought miracles, for at the prayer of *Iosua* the Sun stood still, *Elias* and *Elizeus* did many great and wonderfull workes. It is so indeed, saith S. *Austen*, but if you marke the manner, these were farre inferiour to Christs miracles: These wrought by prayer, Christ by his owne power: they as holy men, he by his owne authority as God; they when they raised one from the dead, did no more, Christ did diverse. It was but his word and his deed, unto the blinde man, receive thy sight, a speech like him that spake it, full of power. Iosh. 10. 11. 2 Kin. 2. 4. 35. 1 Kin. 1. Luc. 18. 34. Esay 35. 55, 56.

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5 If

5 If wee compare CHRIST his miracles, with the teſtimonies of
Dan. 12. the Prophets long before his comming, hee hath given medicine to heale our infirmities, ſaith the Prophet *Eſay*. The eyes of the blinde, the eares of the deafe are opened, the lame ſhall leape as a Hart, the dead men ſhall live, then ſhall hee preach the acceptable yeare: all which accord with his miracles in the Goſpell.

Why did the Phariſies ſo much envie him, but for his glorious workes, for which they ſhould haye loved him? never did they purſue him more eagerly, than when he had now lateIoh. 11. 48 ly raiſed *Lazarus* from the dead. Thoſe who ſcorned him upon the Croſſe could out of their owne mouthes judge themſelves; ſaying, *he ſaved others.*

Luc. 23. 35 6. For thoſe miracles of our Saviour, they ceaſed not in him either alive or dead. See what his power did: he was crowned with thornes, and now Kings and Emperours doe caſt

caſt downe their crownes at his feet. What a death was that which did ſuch things, which all the living could not doe? by weakeneſſe he overcame power.

Twelve fiſhermen in ſhort time ſubdue the world unto him by ſuffering, and teaching men to ſuffer: by dying, and teaching men to dye. He wrought miracles in himſelfe, and (as he before promiſed) hee wrought by his power miracles in his Apoſtles: he cured a woman that touched the hemme of his veſture: and Saint *Peter* cured divers by his very ſhaddow; *He that beleeveth in me, the workes that I doe, ſhall hee doe alſo, and greater than theſe ſhall he doe.* Whence we ſee what was done in beleeving on his Name.

Mat. 9. 21.

Acts 5. 15. Ioh. 14. 20

The Primitive Church had many miracles, but ſuch miracles are now ceaſed: Trees newly planted are wont to require watering, but having once taken root, that labour ceaſeth. We rejoyce (ſaith *Thomas Aquinas*) that wee are paſt the beginnings

Thom. in Epiſt. 10.

ginnings, not to require ſignes againe. The faith of Ieſus Chriſt (bleſſed bee God) is eſtabliſhed in our hearts, yet Chriſt doth miracles ſtill: dumbe and deafe fleſh is not opened; but the dumbe and deafe heart: by the operation of this word he once cured viſibly the blindneſſe of the body, now he cureth inviſibly the blindnes of ſoules: he raiſed three from the dead, and ſo doth he ſtill three ſorts of dead ſinners: The firſt was the Rulers daughter, whom he raiſed in the preſence only of her parents, putting forth the multitude: theſe are thoſe whom he raiſeth from ſecret ſinnes, knowne only to God and themſelves.

Mat. 9. 24. Luk. 1. 14. The ſecond was the widdowes ſon, which was now carrying forth out of the City toward the grave, and Chriſt met him by the way, and raiſed him: theſe are thoſe who are going on in an evill courſe to the pit of deſtruction, but Chriſt happily meets them, preventing them with his grace, delivered to their mother the Church they become new men, and ſo live.

The

The third was *Lazarus*, who was laid in the grave, and had beene foure dayes dead. Theſe are thoſe that have layen long in their ſinnes, and begin to ſavour: for theſe Chriſt groaneth and weepeth as he did for *Lazarus*, and theſe he calleth by his grace at their dead hearts, ready to reſtore them to life, and at laſt they reviue: and when Chriſt raiſeth theſe, he workes a miracle indeed: and yet bleſſed be his name, for he often workes this miracle. In the miracle of *Eliſha*, wrought by the power of God, the child neeſed ſeven times: in like manner they that are raiſed from death by Chriſt, leave ſeven capitall ſinnes. Ioh. 11. 39

7 By ſix workes of mercy Chriſt wrought miracles upon the body, and by thoſe ſix alſo doth he worke Miracles upon the ſoule: blindneſſe is ignorance and errour: lameneſſe is infirmity and waywardneſſe of the will: Leproſie is concupiſcence of the fleſh: deafeneſſe is obduration of the heart: the ſeparation of grace from the ſoule, is death: poverty is the defect or want

of

of the knowledge of God. Some are blinde by ignorance, these he illuminateth by the light of faith: some are lame by imperfection, these he enableth by the strength of hope: some are Leapers by contagion of sin, these he cleanseth by the merits of his death: some are hardned by the obduration of heart, these he wakeneth by the calling of his Word: some are dead by reason of sinfull life, these he raiseth in the inward man to a spirituall life: some are needy and destitute of helpe, these he adorneth and cloatheth with grace.

Mat. 11. 20, 21.

Christ pronounceth a Woe to those Cities wherein most of his miracles were done, because they beleeved not. *Woe be unto thee Chorazin, woe be unto thee Bethsaida:* by *Chorazin* may bee understood the state of rich men: by *Capernaum*, of carnall men: by *Bethsaida*, the wise men of the World. Some of these miracles doth Christ worke in *Bethsaida*, in *Chorazin*, in *Capernaum*, amongst rich men, carnall men, worldly wise men:

men: theſe ſhould have beleeved, but did not: theſe ought to beleeve, but doe not.

The men of the old World were overwhelmed in the flood for their ſins, when they had no other Law but nature: and of the Heathen the Apoſtle ſaith, that *they ſhould bee without excuſe: becauſe that when they knew God, by the creation of the world and other viſible things, yet they glorified him not as God.* Then what ſhall we doe, that have the Scriptures to bring us unto knowledge? The *Iewes* required a ſigne of CHRIST when they ſaw nothing but ſignes from him.

Rom. 1. 20

Mat. 12. 38.

Paulus Sergius in the Acts ſaw but one miracle wrought by the Apoſtle Saint *Paul* upon another, and by and by he received Saint *Pauls* preaching. The Apoſtles before ever they ſaw CHRIST doe any miracles, did but heare him ſay, *Follow mee,* and they forthwith left all and followed him. CHRIST beganne to upbraide the Cities wherein his miracles

Act. 13. 12

Mat. 11. 21.

miracles were done: he began to upbraid, as if he doth ſtill the ſame: and he may juſtly doe it to us, who have ſeene not one but many of his miracles, wrought not upon others onely, more than ſo, upon our ſelves.

8 A diligent view of Chriſts miracles doth offer up unto our religious thoughts many things worthy of our obſervation: as firſt, they move to give praiſe and glory unto God: ſo did the *Iſraelites* when they ſaw themſelves delivered by a miracle in the red Sea: ſo did the people in the Goſpell, when with aſtoniſhment they cried out: *We never ſaw it on this faſhion: he hath done all things well, he hath made the blinde to ſee, & the lame to goe*: and for theſe miracles we give glory unto God. Secondarily, they teach us to have recourſe unto him in all time of neceſſity: for when we ſee him full of pitty and compaſſion, we learne not to deſpaire, but to truſt in him: when we ſee he can feed whole multitudes in the Deſert, where otherwiſe there was little hope of ſuccour, we

Exod. 15. 1

Mar. 7. 37.

we learne how powerfull and how pittifull he was, and how ready he is to releeve. Thirdly, theſe, and the conſideration thereof may ſerve as an invincible truth, for the confirmat on of our faith, and alſo as a ſtay in times of diſtreſſe, to comfort our ſelves and others.

CHAP. XXIII.

What we learne by the divine wiſdome of Chriſt in anſwering his adverſaries and others that came unto him.

TO come in order from the divine doings, to the divine ſayings of the Sonne of God, (for ſo Saint *Luke* obſerveth) he began to doe and ſay: Acts 1.4. ſuch divine wiſdome was there in theſe, that it moved all that heard him to admiration; and why? he alwayes ſpake, as one that had power to ſtirre up the heart of man. When he was diſputing in the Temple, the Doctors were aſtonied at his underſtanding: when he exhorted the multitude, the people

people were amazed at his doctrine: when ſome ſhould have apprehended him, they ſay, *Never man ſpake like this man.*

Mat. 12. 42.

In Saint *Matthews* Goſpell, the *Herodians*, and the diſciples of the Phariſies, come with a queſtion of tribute: *Maſter, thou teacheſt the way of God truely, &c. how ſayſt thou, is it lawfull to give tribute unto Ceſar?* They call him maſter, when they meane nothing leſſe, than to be inſtructed by him: they praiſe him (ſaith Saint *Chryſoſtome*) when their intent was to entrap him, as flatterers are wont, when they would draw men whither they liſt. We know, (as if they would ſay) thy ſincerity is ſuch, that thou ſpareſt none: no not *Ceſar* himſelfe, tel us: thy knowledge is ſuch as thou canſt ſoone reſolve us. Chriſt perceived well enough this deceitfull proceeding, refuſeth their praiſe, reproveth their hypocriſie, and calling for a tribute penny, bids them goe and doe their duty in the name of God to *Ceſar*, as they ought to doe, for that very

Mat. 22. 16.

Chryſoſt. in Mat. hom.

very inſcription of *Cæſars* did ſhew them as much.

Mat. 22. 25.

Theſe men being anſwered, the Sadduces come unto him, with a captious queſtion, putting the caſe of a Woman which had ſeven husbands: now to which of theſe ſhould shee appertaine in the Reſurrection? If unto any one of them, then injury was offered unto the reſt, which was evill: if unto all, then muſt hee admit a plurality, or polygamy, or power of having many together, which was worſe: and therefore they thought by this ſubtill kinde of queſtion, to have ſtrongly inferred againſt the reſurrection, and to have gravelled our SAVIOUR at firſt daſh. CHRIST ſoone diſappoints them of their purpoſe, which they miſſed of, and by and by ſhewes them they erred, not knowing the Scriptures: that the reſurrection was not to bee conſidered with any carnall conceit, for there was neither marrying nor giving unto marriage, but they were as the Angels

Angels of God in heaven. By which answer they were at a *Non plus*: whose wife of all? why nones at all: to which of them? to none of them: *There is no marrying, &c.* The Text saith, they were put to silence, as if now they had no more to say.

Mat. 22. 36. 2 After this, a Doctor of the Law asketh him, which was the greatest Commandement in the Law, a question at that very time in controversie amongst the *Iewes*, concerning the Precepts of the Law morall, judicall and ceremoniall: Christ comprehends all in briefe, as *Salomon* did when he

Ec. 12. 13. said, *The sum of all is, feare God, and to keepe the Commandements.* So the summe and substance of all the Law is; *Thou shalt love the Lord thy God with all thy heart, with all thy soule, and with all thy minde; this is the first and greatest Commandement: the second is like unto this, Thou shalt love thy neighbour as thy selfe.* Thereby shewing him, that the scope of the Commandements did tend principally to love: and in this love, God did chiefly require the true affection

affection of the heart, and therefore that they ſhould not ſo much buſie their heads about needleſſe queſtions of the Law, as to apply their hearts to keepe the precepts of the Law, which in a generality did conſiſt in the love of God and the love of our neighbour: a ſhort leſſon, and yet wee are our whole life time about learning it.

3 In Saint *Iohn*, the Scribes and Phariſies bring him a woman taken in adultery, and ſet her in the middeſt, ſaying; *Maſter, this woman was taken in adultery, in the very act. Now Moſes commanded in the Law that ſuch ſhould be ſtoned, what ſaiſt thou therefore? This they did to tempt him.* If he ſhould have condemned her, then where is that mercy that all the world ſpeakes of to be in thee? If he ſhould not have condemned her, then loe, thou art cleane contrary unto *Moſes* Law: thus by a *Dilemma*, they thought to catch him. Chriſt ſounds the ſecrets of their hearts: he writeth upon the ground (but what we know not) and then willeth them after examination Iohn 8. 4.

tion of themselves, to proceed to execute the sentence of *Moses* Law upon her. In effect, the Law is just, but let just men execute the equity of this Law. By which divine answer, they all stand mute and confounded in themselves, and finding not where to reprove him, they slinke away. Which answer (saith Saint *Austen*) was just and gentle: let this sinner bee punished, but not of sinners.

When some other of the Scribes said within themselves, hee blasphemeth, who can forgive sins, but God only? Christ knowing their thoughts, saith; ***Whether is it easier to say, thy sins are forgiven thee: or arise, take up thy bed and walke***: here (saith *Tertullian*) he sheweth he was the Sonne of God.

Tert. l. 5. adverſ. Marcio.

In Saint *Luke*, a diseased man is brought unto him upon the Sabbath day, not to heale him were want of compassion; but yet to heale him, were to give occasion to the Pharisies of murmuring against him: murmure or not murmure, Christ doth the poore man good upon the Sabbath day, and

Luk. 6. 6.

shewes

shewes them in the end thereof; *That the Sabbath was made for man, and not man for the Sabbath.* In the same Gospell, *Pilate* the Iudge asketh him if he were the Sonne of God: Christs answer is, thou hast said it: neither affirming or denying of himselfe. Luc. 22. 70

In another place our Saviour taketh upon him the person of an opponent, and asketh them; *The Baptisme of Iohn, whence was it? from heaven, or of men? They reasoned among themselves, saying; If wee shall say from heaven, he will say unto us, why did you not beleeve him? And if we say of men, wee feare the people, for all hold Iohn to bee a Prophet: Then they answered Iesus and said, we cannot tell. And hee said unto them, neither doe I tell you by what authority I doe these things.*

5 The like question to this, proposed hee at another time unto the Pharisies, saying; *What thinke yee of Christ, whose Sonne is hee? They said unto him, Davids: He said unto them, how doth David in spirit call him Lord, saying: The Lord said unto my Lord, sit* Mat. 12. 25. Luc. 20. 42 Psa. 110. 1

Mat. 22. 56. *at my right hand, till I make thine enemies my footestoole? if then David call him Lord, how is he then his Son? And they could not answer him, neither durst they from that day forth aske him any more questions.*

Thus our Saviour Christ whether hee were answering or opposing the Pharisies, they say his divine wisdome was such, that they could not but wonder at it: and no marvell seeing he was the divine wisdome of the Father himselfe.

When the *Iewes* object unto him that he cast out divels by the power of *Belzebub*. First, he asked them, by whose power then did their children cast them out? Secondarily, he sheweth their great error or malice, in objecting this against him: for if he by the power of *Belzebub* should cast out divels, then was Satan divided against himselfe: if so, then could not his power stand, and therefore the summe of our Saviours answer was this; *Whosoever casteth out divels, the same is cleane opposite or contrary unto Satan.*

Luc 11. 15

But

But I, as you ſee, caſt them out: it followeth therefore contrary unto your aſſertion, that I doe this, not by the power of Satan, but by a power oppoſite unto his: and thus they ſaw themſelves ſnared in their owne ſnare: *and in the trap* (as the Prophet ſpeaketh) *they laid for others is their owne foot taken.*

In the 12. of Saint *Luke*, when one ſaid, *Maſter ſpeake unto my Brother to divide the inheritance with me:* Chriſt ſaith, *Man, who made me a Iudge?* though he were a Iudge both of quick and dead, yet he refuſed to judge in a private inheritance, to ſhew, that his firſt comming was not to judge, but to be judged: this notwithſtanding, Chriſtians may yet be Iudges in matters of controverſie, as the Apoſtle requireth.

6. When the young man ſaid unto Chriſt, *Good maſter, &c.* Our Saviour ſaith, *Why calleſt thou mee good? there is none good but only God.* A ſtrang anſwer we would thinke: why Lord, thou art God, and therefore well might hee ſay unto thee, *Good*: but 1 Cor. 6.

when we consider the matter throughly, we shall perceive that Christ in this answer had reference to that which this young man thought of him: when *Pilate* said, *Num tu Rex?* Art thou a King? He saith, thou hast said as much as I need say for my selfe.

In these and many other answeres of our Saviour to those that came unto him, looke how many answers, so many instructions have we, both for the strengthning of our faith, and direction of our life, to give an answer unto every one that asketh us a reason of the hope that is in us, as Saint *Peter* saith.

Last of all, we may learne by some of our Saviours answers, to have respective care in answering others, sometimes as he did by silence. It was becaus he neither cared nor needed to defend himselfe against his adversaries; *Si tu tacueris, Deus pro te loquitur*; If thou hold thy peace, God doth speake for thee.

Mat. 26.

CHAP.

CHAP. XXIIII.

What we learne by our Saviours Acts done upon the Sabbaths and other festivall dayes.

THat a carefull and devout contemplation, of the life of Christ is very profitable unto us, it appeareth by this, that his most sacred life is resembled unto the *tree of life in the middest of Paradise*, in which some boughs were (as it is commonly in trees) high and lofty, some lower and more ealie to be reached: the high are contemplations of his divine actions, the lower are of those which are humane; a survey may be taken of both of these in his observation of the Sabbath and other Festivities.

2 As concerning the Sabbath (although every Feast in a generality be called a Sabbath) wee finde it continued all along untill the comming of our SAVIOUR CHRIST, who

did himselfe ratifie the lawfull use thereof by his owne example, who upon the Sabbath day was often teaching in the Synagogue of the *Iewes*, as *Luke* 4.16. He came to *Nazareth* and entred into a Synagogue, where often he was teaching on the Sabbath day, making it his Sabbath dayes exercise to teach the people: and at other Festivall times also, he resorteth unto *Ierusalem*, as we finde in the Gospell, there to keepe (after the manner and ancient custome of the people of God) their Feasts appointed to be kept by the ordinance of God himselfe. Of this ordinance we reade in *Leviticus*, *And the Lord spake unto Moses, saying; speake unto the children of Israel, and say unto them, the feasts of the Lord, which you call holy assemblies, even these are my Feasts.* There mention is made of the Sabbath, the Passeover, the Feast of unleavened bread, the Feast of first fruits, the Feast of Tabernacles: concerning all which *Moses* not onely mentioneth that God will have these observed, but also setteth downe in particular

Luke 6. 6. Iohn 5. 2.

Ioh. 10. 14

Lev. 23. 1.

particular with what circumſtances, and the manner how.

Exod. 20. 1, 2, 3, 4.

3 When as now in the firſt Table of the Law, God had ſhewed both his externall and internall worſhip in the two former precepts thereof, and in the third place placed reverence and honour to bee done unto his holy Name: that there might be alſo a ſanctified day ſeparated from others, for the obſervation of theſe holy duties, therefore in the fourth Commandement doth hee command a ſanctified and holy time, to ſhew, that as he had given Lawes for his worſhip, ſo alſo would he ordaine a time for his worſhip: which time he would have to be holy, which holineſſe he would have to reſemble his owne reſt: The ſeventh day ſanctified by him, his reſt, ſo called in that he reſted or ceaſed from the creation of the World. And man was created toward the end of the ſixth day, that he might begin to leade his life upon a time ſanctified, which was the ſeventh day.

This Commandement God ſetteth

downe in many words, as if he were the longer expreſſing it, to teach his people to be the more carefull in obſerving it. The other Lawes were only negative, but this both negative and affirmative, not onely ſhewing what wee ſhould doe, but what we ſhould not doe. *Thou ſhalt keepe holy, and remember that thou keepe holy, thou ſhalt not labour*, and ſo forth, as is expreſſed in the Law. When the Prophets would ſhew, either wherein a people did honour God, or otherwiſe diſhonour him, they mention it, in keeping or not keeping the Sabbaths: wherefore *Eſay* ſaith, *Bleſſed is the man that keepeth the Sabbath.* And when the Prophet *Ezekiel* would ſhew how the people had caſt off all reverence of God, he expreſſeth it in this phraſe of ſpeech, they have polluted my Sabbaths. Wherefore in obſerving the Sabbath, we are to conſider the reſt, and the ſanctifying of this reſt: for it ought not to be onely bodily reſt: for that is *Sabbathum bovum*, a Sabbath of Oxen, or a pro-

Exod. 20. 4, 5.

Eſa. 56. 2.

Ezek. 10. 16.

plume reſt, for that is *Sabbathum Shilo*; When *Iudges* 21. they there gave themſelves to wantonneſſe, but our Sabbath is, or ought to be, an holy reſt.

4 What our Saviour determineth concerning this, who came not to breake the Law, but to fulfill it, wee may eaſily perceive. That part of the Sabbath which was ceremoniall, we acknowledge to ceaſe; but for the Law morall, that ſtill to remaine the ſame. For the reſt of our very Cattell, and therefore much more the ſervants that live under us, and principally for the religious uſe it hath amongſt Chriſtians, that GOD may ſtill have a ſanctified day conſecrated before others unto his worſhip, and man avocation from bodily labours, as agreeable to the condition of his eſtate, which doth require Reſt. Mar. 5.

Mention is often made in the Goſpell, what our Saviour did upon the Sabbath dayes, beſides his teaching hee cured many that came unto

him, and had much adoe with the Phariſies, in ſhewing them their ſuperſtitious obſervation of the ſame. The right uſe whereof, he moſt truly obſerved in doing ſo many ſanctified workes thereof, in curing diſeaſed creatures, which the Rulers of the Synagogue could not brooke.

Luk. 6. 6.
Mat. 12 9.
Mar. 3. 1.
Luk. 13. 4.
Iohn 5. 9.

In the fifth of Saint *Iohn*, he bids the man that had long time layen by the pooles ſide, to take up his bed and walke, and cured him. Now this (ſaith the Evangeliſt) was the Sabbath day. If it had not beene upon the Sabbath day, haply there had not beene ſo many eye-witneſſes of the power of *God*. In curing another upon the ſame day, Chriſt tooke occaſion to ſhew the end of the Sabbath, that it was made for man, and not man for the Sabbath, as alſo to manifeſt the works of the Sabbath, what they were, and of what nature: to doe good upon this day, were it but to a dumbe creature, Chriſt did not diſallow, and the Phariſies did not amiſſe in lifting out an Oxe or an Aſſe from the ditch upon this day: but

Ambro. de fide lib. 4. c. 3. ſanatis iam mandarat officium.

Mat. 12. 9.

but how much more was it agreeable unto the ſanctifying of the Sabbath, to helpe a diſtreſſed man, and to looſe one whom Satan had bound ſo many yeares?

For the ſuperſtitious obſervation of the Sabbath, which the Iewes uſed, it grew, as we may perceive by our Saviours diſcourſe with them, from ignorance of the very firſt inſtitution. It was not ſaid, thou ſhalt celebrate the Sabbath with reſt: but thou ſhalt ſanctifie, or thou ſhalt keepe the Sabbath with an holy reſt.

Againe, to ſhew that Charity which is the ſumme of the Law in generall is to be preferred before any Law in particular (For, *I will have mercy and not ſacrifice*, ſaith the Lord.) Chriſt our Saviour as we ſee, chiefly aimed at doing good upon the Sabbath day. Secretly to intervent ones neighbour, or openly to envie a poore mans health, was with the Phariſies no breach of the Sabbath, but to doe good upon him, by and by is their ignorant and ſcrupulous conceit, the Sabbath is bro-

Oſea 6. 6.

ken.

Num. 15. 35. ken. For the kindling of fire, but chiefly the gathering of ſticks, was it not puniſhed in a very high degree? And therefore, not the leaſt action to be done, in any caſe (ſay they) upon the Sabbath day. Theſe men conſidered not how the firſt inſtitution required ſtrictneſſe, which in that inſtance is manifeſt for the deterring of others: contempt is one thing, neceſſity is another, which CHRIST ſhewed was to bee conſidered in excuſing his Apoſtles, when they were murmured at for plucking the eares of corne on the Sabbath day. The ignorance of the Phariſees did cleave onely to the Letter of the Law. Doubtleſſe with great Religion did the old Iſraelites well obſerve and keepe the holy Sabbath of the LORD, which day God himſelfe ſanctified from the beginning. As this day *Noah* in the *Arke reſted on the Mountaines of Ararat*: as this day the *Iſraelites were delivered from Egypt*, when they reſted from the oppreſſion of *Pharaoh*: as this day,

Luk. 6. 5.

Gen. 8. 4.

Exod. 12. 41.

day, *the people brought in Christ into Ierusalem with palme boughs a lutle before his passion:* as this day shewed he his *first miracle at Cana in Galile:* as this day after all his miracles rested he in his Sepulcher, gloriously arising from the dead the day following: which day by the constitutions of the Apostles themselves, (and so Authors against whom no exception can bee taken) the Church celebrateth this day as her Christian Sabbath unto the Lord. This is therefore called by Saint *Iohn, dies Dominii*, our Lords day, from the resurrection of our Lord: that which the Heathen called *dies solis*, and dedicated to the Sunne, wee call Sunday, as dedicated to the service of the Sonne of God.

Luc. 19. 37
Iohn 2. 11

Mat. 28. 1.
Acts 20. 7.
Apo. 1. 10.

Κυριακὴ ἡμέρα.

Concerning the alteration hereof, the Prophet *Osea* might seeme to speake when hee saith, *I will cause their Sabbaths and Feasts to cease.* The day of the Lord (saith Saint *Austen*) which wee keepe as our Sabbath, it is not onely a remembrance of his Resurrection past, but a Type and figure

Osea 2. 11
Aug. de civit. Dei. lib. 22.

figure of that eternall Sabbath which is to come. The alteration in part is as thus. They did celebrate their Sabbath with a remembrance of the creation, We of the resurrection. They as a figure of grace, when they should rest from the servitude of sinne: we as a figure of glory, when we shall rest from occasions of sinning.

Euseb. li. 3 cap. 27.

§ 6 *Eusebius* sheweth us of certaine men called Ebionites, which would keepe the Sabbath with the Iewes, and the Sun-day with the Christians, like men who would be of all Religions, when indeed they are of none. Others tell us of the Petrobrutiani a kinde of men which would have no solemne and sanctified Feasts, to the honour of God at al. The Iewes were not so superstitious as these were irreligious: these men are gone, but yet their fancies in some part remaine. For the former, to wit, the superstitious manner of the Iewes in keeping their Sabbath, we see it refuted by our Saviour, and the right use to be kept, how and after what manner.

The

The queſtion hath beene moved whether the Macchabees did well in violating the Sabbath? The queſtion rightly propoſed is otherwiſe: whether the Macchabees in fighting that day did violate the Sabbath: many began to wax ſcrupulous. *Matthias* a good and godly Captaine ſaw it was no time to ſtand upon points, that now they muſt either fight it out like men, or be murdered like beaſts: to be hammering upon nice matters of the Law, when the enemies of God were ready to deſtroy the Law and them, he thought it not good, but to defend themſelves, and offend their enemies, which was approved, the caſe ſtanding as it did. 1 Mac 2. 34.

For the Sabbath dayes journey, which conſiſteth as ſome ſay of two Miles diſtance, for that the people placed their Tents, or their uttermoſt parts thereof ſo farre from the Tabernacle, or that Mount Olivet was about that diſtance from Ieruſalem, whither the people on that day might repaire, the diſcuſſing hereof is not ſo Acts 1. 12.

so necessary. For the travell of the Phytitians, or any, in case of necessity, so it bee not ordinary upon this day, men need not to be so nice, and indeed Iewishly conceited as they are, if in this they remaine opinionaced.

In the Christian observation of our Sabbath, to stand upon a number of curious and needlesse quirks, is without judgement and learning, and in part Pharisaicall. It were to be wished, that a serious and religious observation thereof were in use, without further frivolous devices of running fanciers. The people upon other dayes offered a Lambe, but upon the Sabbath, two Lambes were offered, as if on that day our devotion should bee doubled: Every day would *David* worship God: Yea, and seven times a day would he call upon him: This is the day wherein we should call upon God more than ordinary, a day of prayer and meditation, of reconciling our selves to God and man, of doing good, and sanctifying a holy time with holy conversation, therefore called

Psal. 119.

led the Lords day, becauſe the Lord ſhould chiefly bee worſhipped upon this day.

7. In the ſecond place, for the obſervation of other Feſtivall times and annuall ſolemnities, it hath bene ſhewed that CHRIST our SAVIOUR went often unto the Feaſts.

A little before his paſſion, his Diſciples come unto him, ſaying: *Maſter, where wilt thou that wee prepare the Paſſeover?* As if they knew it was their Maſters manner to keepe the Feaſt now approaching. For the Feaſts of the *Iewes* there is no queſtion, as they were commanded of God, ſo were they ever ſolemnly kept of the Godly: as they had their Feaſts, ſo have Chriſtians theirs. CHRIST our Paſſeover is offered for us: therefore (ſaith the Apoſtle) let us keepe the Feaſt. They had a Paſſeover, and we have a Paſſeover too; they were delivered out of the bondage of *Ægypt*, and we are delivered from a bondage too: they kept a ſolemne

Mat. 26. 7.

1 Cor. 5. 7.

so necessary. For the travell of the Physitians, or any, in case of necessity, so it bee not ordinary upon this day, men need not to be so nice, and indeed lewdly conceited as they are, if in this they remaine opinionated.

In the Christian observation of our Sabbath, to stand upon a number of curious and needlesse quirks, is without judgement and learning, and in part Pharisaicall. It were to be wished, that a serious and religious observation thereof were in use, without further frivolous devices of running fanciers. The people upon other dayes offered a Lambe, but upon the Sabbath, two Lambes were offered, as if on that day our devotion should bee doubled: Every day would *David* worship God: Yea, and seven times a day would he call upon him: This is the day wherein we should call upon God more than ordinary, a day of prayer and meditation, of reconciling our selves to God and man, of doing good, and sanctifying a holy time with holy conversation, therefore called

Psal. 119.

led the Lords day, becauſe the Lord ſhould chiefly bee worſhipped upon this day.

7. In the ſecond place, for the obſervation of other Feſtivall times and annuall ſolemnities, it hath bene ſhewed that CHRIST our SAVIOUR went often unto the Feaſts.

A little before his paſſion, his Diſciples come unto him, ſaying: *Maſter, where wilt thou that wee prepare the Paſſeover?* As if they knew it was their Maſters manner to keepe the Feaſt now approaching. For the Feaſts of the *Iewes* there is no queſtion, as they were commanded of God, ſo were they ever ſolemnly kept of the Godly: as they had their Feaſts, ſo have Chriſtians theirs. CHRIST our Paſſeover is offered for us: therefore (ſaith the Apoſtle) let us keepe the Feaſt. They had a Paſſeover, and we have a Paſſeover too: they were delivered out of the bondage of *Ægypt*, and we are delivered from a bondage too: they kept a ſolemne

Mat. 26. 7.

1 Cor. 5. 7.

ſolemne remembrance, and we have as much cauſe as ever they had to keep a ſolemne remembrance too. By their feaſt of firſt fruits, the fifty day after the Paſſeover they held a holy aſſembly unto God: we who have received the firſt fruits of the ſpirit, by the comming downe of the Holy Ghoſt at the Feaſt of Pentecoſt upon the Apoſtles, and conſequently upon the whole Church, hold an holy aſſembly unto the Lord alſo.

Lev. 23. 10.

The other of our Chriſtian Feaſts which concerne the chiefe myſteries of our redemption, as the bleſſed *birth* of Chriſt, his Circumciſion, the Epiphany, and his reſurrection from the dead, have ſo good uſe in the Church, as the ancient cuſtome, and Chriſtian manner of the beſt, and beſt learned, that have lived ſince the Apoſtles time, is of more ſufficiency to make us continue the godly uſe thereof, then all that the deviſers of novelties are wont to ſay, to draw us by forced texts to the contrary. Satan is ſubtill and never more, than when he is changed

ged into an Angell of light: to take away a religious remembrance of him who ſhed his bloud for our redemption: to paſſe over the memory of his moſt bleſſed birth without any ſolemne obſervation, were the next way to make both duty and love wax cold in Chriſtians, and by little and little to forget all, (and that which we may tremble to thinke) Chriſt Ieſus and all.

Wherefore we cannot but muſe whereunto that ſtrang ſpirit did tend, which was ready to controule every Chriſtian conſtitution, which eagerly ſought the everſion of our ſolemne and Chriſtian feaſts. Theſe we keepe (ſaith Saint *Auſten*) leſt unthankfulneſſe or forgetfulneſſe ſhould grow upon us, and therefore a ſinne it is for men to ſpend their time, and trouble the quiet of the Church, in ſeeking to overthrow the Chriſtian uſe of ſolemne and ſeemely obſervations. By our feaſts (ſaith *Tertullian*, ſpeaking in the behalfe of Chriſtians againſt the Heathen) we ſanctifie unto God the memory

Aug. de civit. Dei. l. 10. c. 4.

Tertul. ad Phyſic.

Epiphan. hæres. 72.

memory of his benefits. *Epiphanius* taxeth *Ærius* for denying Christian solemnities. They have little in them except bodlneſſe which charge us that our ancient Rites come within the

Gal. 4. 10. compaſſe of Saint *Pauls* reprehenſion: You obſerve times and ſeaſons: No, no, there is no ſuch matter: They are farre from fatall ſurmiſes of conſtellations, or any other Heathenish reſpects. There is no ſuch feare, God be praiſed, in our Chriſtian ſolemnities, wherefore unleſſe we ſee them more ſtrongly refuted than ſo, that is to ſay, by a few new names of our Feaſts, there is no cauſe but the Church ſhould ſtill continue them in Chriſtian manner, as ſhe doth, and ſo ſhall by the grace of God.

Chriſt our Saviour himſelfe hath honoured theſe times by his bleſſed Birth, his Paſſion, his Reſurrection, and Aſcention up into Heaven: at which time, wee honour him as at all times, ſo eſpecially in theſe ſolemnities.

8 True it is, that ſometimes wee celebrate

celebrate the mention of the Martyrs and Saints of God, who have lived in former times: And this we doe for no other end, but onely to ſet before us examples of Repentance, of Faith, of Piety: Beſides, occaſion is offered of publike prayer, which the oftner wee frequent, the greater is our Devotion: abuſe taken away, wee ſee the keeping of theſe Feaſts, is a commendable and Chriſtian cuſtome.

9. For the manner of keeping them. Firſt, theſe duties of devotion, as Prayer, hearing the Word of GOD, receiving the Sacraments, require our ſpeciall care: In theſe our laud and praiſe is offered unto God: and therefore of the Learned they are called in the Hebrew *Kaggei*, times of rejoycing.

Secondarily, at theſe times we extend, as we may, bounty unto others: And therefore ſaith Saint *Auſten*, Feſtivall times would have liberality, which make many bleſſe God for his benefits. *Aug. in adve. dom.*

Laſt

Last of all, these solemnities orderly observed, they doe sometimes call us away from the inordinate eark and care of the world, and move in our hearts many good and comfortable thoughts, in calling to minde the time will come, *When we shall keepe the feast of Feasts in heaven.*

Chap. XXV.

What we learne by Christ his weeping ouer Ierusalem.

THat it fared not with the Son of God here in earth, as it did with
2 Chr. 9. 9. K. *Salomon*, who spent his time in great royalty in the world, or as it is said of *Aristoxenus* the Philosopher who led his life all amiddest instruments of musicke: we all know it fared far otherwise with him, who did seldome laugh in the world, and the world again did as seldom laugh upon
Luc. 19. 41 him. S. *Luke* tels us of his sad journey towards *Ierusalem*, how he passed the way

wey weeping, and what ſmall delight he tooke in the peoples *Hoſanna*, or all the triumphing troope at that time about him, for, as is mentioned, while they were ſinging, he was mourning. Chriſt was not moved with that which was without, but reſpects that which was within; *to wit*, the wickedneſſe of *Ieruſalem*, which makes him to weepe. He wept for them, which would not weepe for themſelves. *David* ſaith, *Mine eyes guſh out with water, becauſe men keepe not thy law.* Chriſts eyes guſhed out with watery teares, becauſe they would not *know the day of their viſitation:* nay, they would not accept his love. Hee ſaw the City, and foreſaw the ruine and miſery thereof. The women of *Ieruſalem* wept when they ſaw the calamity of Chriſt in the preſent: Chriſt here weepeth for the calamity of *Ieruſalem* to come: and this he doth to ſhew his ſorrow for the ſins of the City; and from his weeping, weeping words alſo are not wanting, *Oh if thou hadſt knowne, &c.* Luc. 19. 42

2 The

2 The Prophets of old have sometimes spoken unto the sonnes of men by sorrowfull signes, as well as by sayings: *Samuel*, when he would manifest how *Sauls* Kingdome should be rent from him, having the lap of his coat in his hand he rent it in the middest. *Ezekiel* to shew the destruction of the people, takes a bricke stone, and layes it before them: and pourtrayes upon it the Citie, and layeth siege against it.

1 Sam. 15. 27.

Ezek. 4. 1.

Christ at this time spake little, but his teares prophesied great sorrow to come: he came neare the Citie, not so much in motion, as in commiseration. *David* wept for *Absalom*, saying, *Absalom, Absalom, O my sonne Absalom, I would to God I had died for thee:* Christ did as much mourne for *Ierusalem*, as ever *David* did for *Absalom*: *Ierusalem, Ierusalem*, I would to God I had dyed for thee: No *Ierusalem*, I am now going to die for thee: O what should I doe unto thee, that I have not done, except dying? and loe I am ready to dye.

2 Sam. 18. 33.

Many

Many a time came Christ towards *Ierusalem*, but he never came weeping as now he did, because *Ierusalem* was never so neere desolation and ruine, as now it was: and therefore Christ never sorrowed more for it, than now he did.

Was this weeping for the overthrow of the wals and goodly buildings of *Ierusalem*? No, it was for the sinnes of *Ierusalem*, which should be the cause of *Ierusalems* desolation: what affection was here in the eternall Sonne of God, to weepe for sinfull men? even then was he weeping when they were most rejoycing and laughing.

The Physician most weepes when the franticke patient is, or seemes to bee most merry, because he knowes then the danger is greatest, and therefore gives over to administer Physicke any more, leaving him to be lamented of his good friends.

3 *O that thou hadst knowne in this thy day those things that belong unto thy peace.* Which words were weeping

words, as I ſaid, and uttered with an interrupted voice, and as it were for very ſorrow breaking off in the middeſt, by a manner of ſpeech called *Aposiopeſis*, when there was ſomething more to be ſpoken, but very ſorrow hinders him from making a perfect ſentence. I weepe, but O *Ieruſalem*, which art now rejoycing, and oughteſt to have teares, to prevent teares, if thou diddeſt know the things which do belong unto thy peace, thou wouldeſt as well weepe for thy ſelfe, as I doe weepe for thee. Thou haſt had a day of peace, but there is a day comming, full of ſorrow and perſecution. O *Ieruſalem*, becauſe thou wouldſt not accept the one, thou art like ſhortly to rue the miſery of the other. In this, Chriſt lamented their forgetfulneſſe of their eſtate: in proſperity men remember not what is to come afterwards.

And thus heare we a mournefull Phyſitian weeping for his wilfull Patient, which would not be healed, nor receive helpe, though it were offered with teares.

4 The moſt dolefull deſolation that that came upon this Citie, about forty yeares after, *Ieruſalem* having yet forty yeares ſpace to repent; the moſt dolefull deſolation, I ſay, that came upon this Citie, ſo mighty in prowesſe, ſo glorious in fame, ſo rich in all abundance, is ſet forth by thoſe, who have mentioned the tragicall end, which befell the ſame. The beholding thereof made *Eleazar* one of the Inhabitants at the very time to break out into this or the like mournefull Oration. O *Ieruſalem*, thou great and goodly Citie of the world, where is now the beauty of *Sion*, the joy of the whole earth? where is thy glory? where is thy magnificence, *O Ieruſalem?* where is that *Sanctum Sanctorum?* where are thy Prieſts, who were attendant upon God as Angels? where are thy Sages, thy yong men? O from what glory art thou fallen, to what reproach and infamy! O *Ieruſalem, Ieruſalem!* who can reade with drie eyes the moſt woefull end of this Citie and people? They refuſed the

Egeſi. Ioſeph.

Father and the Sonne, and God ſent *Titus* and *Veſpatian*, the Father and Son that never left them, untill they were utterly defaced. O *Ieruſalem*, ſtrongly did thy enemies beſiege thee, but thy ſinnes did more ſtrongly aſſault thee. They ſold the Saviour of the world for thirty pence, and what followed in the Captivity? thirty *Iewes* were ſold for a penny. The Lord Ieſus was apprehended upon Mount *Olivet*, and upon Mount *Olivet* was *Ieruſalem* firſt beſieged: the Lord Ieſus was crucified at the Paſſeover, and at the Paſſeover was all Iury, as it were ſhut up in a priſon, *Ieruſalem* ſacked, and in ſuch ſort, as the *Romans* themſelves confeſſed, ſaying, that unleſſe this people had offended the God of heaven, they could never have prevailed againſt them as they did. An eleven hundred thouſand, ſaith the Hiſtory, changed life with death, and that within the circuite of a ſhort time.

Ioſephus.

Thus have we heard of Chriſt his weeping over *Ieruſalem*, and the cauſe which

which moved him to weepe, by which without farther application we may consider (as Saint *Gregory* saith) that their destruction is our admonition: If the naturall branches were cut off, then may the wilde feare. When *Scipio* saw *Carthage* burne, he wept: being asked the reason, for that (saith he) I know not what shall become of *Rome*: the destruction of *Ierusalem* is like a thunder-clap, in which one is stricken, but many heare the noise, which may make them to feare.

5. For three causes did Christ our SAVIOVR weepe, and at three severall times. First, CHRIST wept that wee should have by so much the more, our hope and confidence in him, when we see him weeping for us: which proceeded of meere compassion. Secondarily, CHRIST wept, to teach us to weepe, and bewaile our owne misery, and our owne sinnes, as he did for the misery and sinnes of others. Thirdly, hee wept, to shew us when wee should weepe, even then when wee

thinke our ſelves in greateſt ſecurity.

At three times alſo did he weepe: firſt, in raiſing *Lazarus*, there hee bewailed mans miſery. Secondly, (as at this time) over *Ieruſalem*, here he bewailed mans ſecurity. Thirdly, upon the Croſſe, there he bewailed mans infirmity. If our Saviour Chriſt were ſeene to weepe in the preſence of others, we may eaſily conceive that ſecretly in the dayes of his fleſh, he often offered up groanes, as the Apoſtle ſpeaketh, with ſtrong crying, and teares unto him that was able to deliver him.

Heb 5.7.

6 Now what may we learne by this weeping love of Chriſt? Who of charity wept for my ſinnes, and for thy ſins. Shall we ſee (ſaith *Caſſiodor*) the Prince himſelfe weeping, and we in the meane while ſolace our ſelves in pleaſure and vaine ſporting? Is he a good childe, that beholding his father ſit in ſackcloth and aſhes, will ſtand by laughing and ſporting, as nothing moved? Shall the Sonne of God weepe for thy ſinnes, and wilt thou

Caſſiodor. in Pſal 50

delight

delight thy ſelfe in vaine mirth? O Chriſtian ſoule mourne a little. Water thy plants in the remembrance of thy ſins, ſecret, and open. When the houſe is on fire, we bring water, when the ſoule is inflamed with unlawfull deſires, we bring the teares of Repentance. Call to minde that doctrine of Chriſt, *Bleſſed are they that mourne:* Harſh doctrine, but ſweetned with a bleſſing. It was the prayer of S. *Auſten*, O God give mee the grace of teares. And there is in godly mindes (ſaith Saint *Ambroſe*) a certaine delight to weepe: *Flendi voluptas*, a delight of weeping. Once God opened the windowes of heaven, to drowne a world of ſinners: the godly often open the window of the body, to drowne in themſelves a world of ſinne. *Aug. in Med.*

The unwiſe make but a ſport of ſin, (ſaith *Salomon*) their heart is as a barren land, where all remembrance of God is forgotten: but the wiſe man is converſant in the houſe of mourning. *Pharaoh* and his hoaſt were drowned in the Sea, as ſinne and the Pro. 14.9. Exo. 14.6.

workes of ſin are in the teares of repentance. Thoſe who were diſeaſed, found cure in the troubled poole. We loſt our felicity by delightfull eating, and we recover our ſelves by mournfull chaſtening.

Iohn 5. 2.

There is (ſaith the Wiſe man) *a time to rejoyce, and a time to mourne:* Many take their time of rejoycing, but cannot hit upon the time of mourning. *O that we did know, at the leaſt in this our day, thoſe things that doe belong unto our peace:* better is it to mourne here, than hereafter. When we are moved to mournefull paſſions, let us remember with how ſmall pompe and pleaſure Chriſt paſſed his time in the world, who paſſed it in often weeping. The two Kine carrying the Arke, they lowed all the way as they went, and yet never ſtayed untill they came to the place appointed: we goe on weeping in this vale of teares, but yet keepe on the way ſtill, untill we come unto our journeyes end, and then an end of weeping. Here as in *Ramah, a voice is heard of weeping and*

Eccle. 3. 1. 3. 4.

1 Sam. 6. 12.

mourning

mourning, hereafter they shall have *all teares wiped from their eyes*. The Prophet *Ezekiel*, when he came to see the glory of the Lord in the Sanctuary, he was brought about by the North; we passe along by many sorrowes, and then come to see the goodnesse of the Lord, in the Land of the living. Ezc. 41. 4.

Of mournefull events, how the godly lets here take them, *Jeremy* saith, *This is my sorrow, and I will beare it*: *Eli* said, *It is the Lord, let him doe as it seemeth good unto him*: because hee that now goeth forth weeping, shall one day returne, saith the Prophet *David*, and bring his sheaves with him: those that for a time doe mourne with Christ, the time will come when they shall rejoyce with him: and then *shall all teares be wiped from their eyes, their miseries dye, but they live.*

Chap. XXVI.

That we Christians ought often to meditate upon the Passion of Christ our Saviour, and what we learne by this Christian meditation.

THe meditation of Christ our Saviour his Passion, being a Subject of highest regard, we ought of all other to bring hither our last and best disposed Christian meditation, and seriously to consider of it; both as it is an history, and also as it is an example; as it is an history, for the strengthning of our faith; as it is an example for the instruction of our lives, an history teaching us what to beleeve, an example teaching us how to live to him who died for us, or to save us from death: for had not he died, we had died. If the whole life of Christ (saith *Basil*) be a looking-glasse for Christians wherin they may see many things excellent to behold, much more is his passion the same, whose whole life was

was no other but a Paſſion.

To draw neere, and firſt of all to meditate of our Saviour his paſſion, as it is an hiſtory: with that of the Apoſtle Saint *Paul*, *Epheſ.* 5. 1. *Chriſt loved us and gave himſelfe for us, &c.* Out of which words we may collect theſe three particulars. Firſt, that Chriſt loved us. Secondly, that hee gave himſelfe for us. Thirdly, why he gave himſelfe for us. *Vt eſſet propitiatio Deo patri*, that he might be a reconciliation for man with God the Father. For the firſt, to wit, love, the moving cauſe of all: a Mother loves her childe becauſe ſhe bought it with paine, never mother bought her ſonne with ſo great paine, as Chriſt bought us: to doe this, his love moved him. What greater love is there, than for one to give his life for his friend? yet great was thy love O holy Sonne of God, who gaveſt thy life for us that were thine enemies. Doubtleſſe (ſaith the Apoſtle) one will ſcarce dye for a righteous man, and yet here one is found to dye for us that were unrighteous Rom. 5. 8.

teous, and then too, when it was in his power to dye, or not to dye. These things may bee considered, that his love that loved sinners, that is, the love of the Sonne of God, may incite our affection to him, hee that had not his sins of his owne.

The greatest perfection and force of love, say the Philosophers, is the force unitive, and this was never in any so forcibly as in Christ, when he would unite unto himself his Church, which accordeth with that of the holy Ghost, *Let a man so love his wife as Christ loved the congregation*, the wife is chargeable, but farre more chargeable was the Church to the Sonne of God. Eph. 5. 23.

3 As for the offering, it was himselfe, *Aaron* and all his sonnes never made such an offering as this was: *Obtulit seipsum*, He offered up himselfe, or hee gave himselfe an offering: hee gave himselfe a sacrifice, and in a sacrifice, there are considered foure things: first, *quis offert*, who it is that offers it: secondly, *quid offertur*,

tur what it is that is offered: thirdly, *cui offertur*, to whom it is offered: fourthly, *quare offertur*, wherefore it is offered. The *quis offert*, or who offereth, is Christ; the *quid offertur*, is himselfe, Christ offered himselfe; the *cui*, to God; *pro quibus* for whom, for us wretched sinners. Why, was there nothing in heaven or earth that could have beene offered for us men and for our salvation? Was there no other sacrifice to be offered, but innocent *Isaac?* Must none be approved to make a reconciliation for man, but the Sonne of man, or that Sonne of man who was both GOD and man? was sinne then so hainous that nothing could cleanse the contagion thereof, but the death of an innocent Lambe? Stand and heare a little, O sinfull man, thy Saviour himselfe speaking unto thee: for thy sake doe I suffer all this, for thy sake doe I offer my selfe, as thou seest a sacrifice upon the Crosse, all this doe I doe for the love of thee, thy sinnes are the thornes that pierced my head,

my head, the ſpeare that opened my ſide; thy delicates was the vineger and gall that I dranke: thy liberty and looſeneſſe was the nailes that faſtened me to the Croſſe: ſee whither thy ſinne, thy vanities, O man, have brought me, behold me ſuffering for thee, to reconcile thee unto my Father. Doth he not by this, O Chriſtian man, enflame thee with his love, ſtrengthen thee with his merit, and comfort thy ſorrowfull heart with his abundant mercy? If he were puniſhed for us, then were we puniſhable of our ſelves.

When now Iuſtice had taken place, (for rather than ſinne ſhould be unpuniſhed, God would puniſh it in his owne Sonne) when his juſt wrath beganne to waxe fiercer and fiercer, amongſt the reſt of the people, *Aaron* maks ſpeed, takes the Cenſor in his hand, puts on fire, and goes quickly unto the Congregation, to make an attonement for them. This attonement hath our *Aaron* made for us all, when he offered no other offering than himſelfe for us.

Num. 16. 47.

4 What

4 What hath man more to offer or to give, than his goods, his honour and his life? All this hath Christ offered and given for us: his goods, when he left his kingdome in heaven: his honour, when he was reproached of men: his life, when he yeelded up the same for all upon the Altar of the Crosse. But how many indignities did he suffer, before he came to the accomplishment hereof, when as like a meek Lambe he was carried and recarried from judgment to judgement, when hee was mocked and scorned of all sorts?

In his suffering it selfe, we may consider amongst whom, where, and when he suffered: amongst whom? Even his owne people: so *Pilate* said, *Thine owne Nation hath delivered thee unto me.* Ioh. 18. 35 When? At the festivall solemnity, when others were rejoycing, he was suffering. Where? at Ierusalem, the Kings Citie, and there without the gate of the same Citie, in a place called *Calvarie*, where theeves and murderers were wont to

Lam. 3. 12

to ſuffer. O all you that paſſe by, behold and ſee if there were ever ſorrow like my ſorrow. From the houre wherein he was ſought for, and taken by Torch light and Lanthornes, untill the ſixth houre of his crucifying, that he gave up the ghoſt, one betrayeth him, another apprehends him: one bindes him, another leades him bound from *Pilate* to *Herod*, from *Herod* to *Pilate* againe: one ſeeketh falſe witneſſe againſt him, another crieth out upon him, he is not worthy to live: one ſcourgeth him, another ſtrikes him on the face: one clotheth him with purple, another putteth a crowne of thornes upon his head, a third gives him a reede, mocking him, ſo they never let him reſt untill they have no more to doe with him.

Mat. 28. 18.

5 When we have ſeene the manner of his ſuffering, let us conſider how great he was who ſuffered: even

Apo. 4. 10.

he it was, to whom power over all things in heaven and earth was given: hee, before whom the twenty foure

Elders

Elders fall downe, he, he, whose countenance *Iohn* a little after beheld to shine as the Sun in his strength, when he saw him, and fell at his feet, as dead, hearing a voice: *Feare not, I am the first and the last, and I am alive but was dead, and am alive for evermore, and have the keyes of hell and death*: and thus of the *quis passus est*, who he was who suffered. Apo. 1. 18

6 Now for whom suffered he all this? Even for none other than sinfull men. For Christ suffered in the place of sinners, and with sinners, to shew that hee suffered for sinners. Learne, O man, to hate sinne, which was so hainous: and as often as thou art at leysure, to meditate of the Passion of IESUS CHRIST the Son of GOD, (which thou shouldest daily doe) for it is better, saith one, than thy fasting with bread and water: so often, I say, as thou doest meditate of his passion, call to minde, as the greatnesse of thy sinnes, so also the greatnesse of his love, who died for thy sinnes, that as in the one

tion

thou maist bewaile thine owne wickednesse, so in the other thou maist acknowledge his goodnesse.

But of whom suffered he all this injury? Even of his owne kindred and acquaintance, the people of the Iewes. After all his Miracles and workes of mercy done among them, in curing their sick, cleansing their Lepers, and healing all that came unto him: After his feeding so many hungry people in the Wilderneſſe, teaching so many the way to salvation that came to heare him: now they rewarded his paines and travell with opprobrious contumelies: his unspeakeable love with bitter hatred, never leaving him untill they bring him to the dolorous and ignominious death of the Crosse. Thus he suffered not of strangers and forrainers, but of his owne neighbours: Yea, his owne Brethren as himselfe calleth them, whom hee calleth Children, *Mat.* 15.26.

8 Foure things there are which we should meditate upon, concerning the passion of our Saviour Christ.

First,

First, for imitation, calling to mind his patient ſuffering, we ſhould not abhorre ſuffering with patience, wee ſhould not murmure againſt tribulations, ſeeing he ſuffered ſo great tribulations as he did: members ought to conforme themſelves to their head.

2 Secondarily, for compaſſion, we ought to conſider with griefe of mind that our ſinnes were the cauſe of all this, and therefore we ſhould truly repent us of them, and our true repentance appeareth in the reformation of our lives.

Thirdly, for admiration, when we call to minde, *who, for whom, and what he ſuffered.*

Fourthly, for reſolution, that is, to reſolve to give our bodies, as the Apoſtle ſpeketh, *a ſacrifice to ſerve him, who hath giuen himſelfe a ſacrifice to ſave us.* And ſo we have by his paſſion, imitation to direct, compaſſion to unite, admiration to ſtirre up, reſolution to perfect our Chriſtian love and duty towards Chriſt.

To goe forward and to leave all the indignities

indignities offered him in the judgement Hall, his scourging, crowning with thornes, buffetting, spitting upon, bearing his crosse and the like.

Now the greedy Souldiers begin to spoile him of his Garments, exposing his sacred body all naked unto the sharpe and cold Aire, which cruelty was not wont to be offered, but to abject persons. Then begin they to hasten him to the Crosse, racking and straining his hands and feet farther than naturally they would extend: so cruelly are all parts of his body stretched, that the beholders might tell his bones, according to that *dinumeraverunt omnia ossa mea*, they told all my bones. Here is he fattned unto the Crosse with nayles, at the hands and feet, *Foderunt manus*: they digged my hands and feete. Inexplicable was this suffering, the nailes piercing those places where the sinewes meete together; the poyse of his body every moment encreasing the paine: now they offer him Vinegar mingled with Gall, according to that.

Psal. 22. 16, 17.

that, *They gave me gall to eate, and vinegar to drinke.* O how mildely did he ſuffer all this? How ſhould we be content to leave earthly things, ſeeing him ſtripped, and ſpoiled of his clothing? how ſhould we crucifie the fleſh, and the concupiſcence thereof, when we remember his ſpare fleſh to be faſtned to the Croſſe? See we here *Abel* killed of his brother, the Serpent lifted up to heale all that were ſtung. O moſt loving Saviour (ſaith Saint *Auſten*) that which the ſinner deſerveth, the innocent ſuffereth. Remember O Chriſtian ſoule, (ſaith *Anſelme* in his meditations) that thou wert a Captive, but thou art freed: that thou wert baniſhed, but art brought home: that thou wert loſt, but art reſtored: that thou wert dead, but art revived. It was a mercy that thou wert his worke, but it is a greater mercy, thou art his price: it was much to take *Adam* from the earth, and bring him to Paradiſe: but it was more to take man from the pitte of

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of destruction, and bring him to the joyes of heaven. To proceed.

Mat. 27. 37. 10 A superscription is written by *Pilate* upon the Crosse, *Iesus of Nazareth King of the Iewes*. *Pilate* although ignorant, commended Christ in his superscription, in three things. First, for the remission of sinnes, in that he wrote *Iesus*. Secondly, for the bestowing of grace, in that he said *of Nazareth*. Thirdly, for his power, in that he called him *King of the Iewes*: and this is written in three tongues, for that of all sorts comming unto the Feast, every tongue might confesse Iesus the Sonne of God.

It is written in Hebrew, Greeke, and Latine: in Hebrew for the Iewes, who gloried in the Law: in Greeke for the Grecians, who gloried in wisdome: and in Latine for the Romans, who most gloried in dominion and power: as if *Pilate* should have said: this is the King of al Religion, having reference to the Hebrewes: of all wisdome, having reference to the Greeks: of all Power, having reference to the Romans. And

And these three sorts (saith Saint *Austen*) may challenge unto them the dignity of the Crosse, to wit, all devout and religious, rich, or poore, signified by the Hebrewes: all wise and learned, who are noted by the Greeks: all powerfull and mighty, who are resembled by the Latines. So then all the religion, all the wisdome, all the power of the world, confesse Christ to be their King.

11 And this triumphant title or superscription is written in his death, to shew that for all his suffering death he lost not his kingdome: the Iewes saw it to their shame, and therefore would have had it altered, which *Pilate* refused, saying, that which I have written, I have written: it is true, I will not alter it, and *Pilate* in the end found it true indeed, to the terror of his wretched conscience, who having heard of the Souldiers, the verity of the resurrection, lived in continuall anguish until at last, after disgrace received of the Romans he came to a desperate end by casting himselfe away

Ioh. 19. 22

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Ioh. 19. 22

away, as hiſtories mention.

12 While all this was doing, they did not ſpare to reproch him and this was done by many: firſt, by them that ſate by, and watched him: ſecondarily, by ſome of the High Prieſts that came to marke him: thirdly, by thoſe that paſſed by and wagged their heads at him: fourthly, by one of the theeves that was crucified with him. Saint *Matthew* ſaith, they reviled him: S. *Luke* mentioneth one onely. It ſeemeth (ſaith Saint *Auſten*) that both of them did revile him, but one perceiving the heavens troubled, and other ſignes moved with remorſe deſiſted, and then onely one of them according to S. *Luke* reviled him.

Mat. 27. 44.

Luke 23. 39, 40.

13 Now they begin to repeate the words of the falſe witneſſes: *Thou couldeſt build the Temple if it were deſtroyed*: *If thou be the Sonne of God ſave thy ſelfe*. No ſaith *Beda*, *deſcendere noluit, quod Chriſtus eſt Dei electus*: If thou be the Sonne of God? Nay, becauſe hee was the elected of God, he would not come downe: for therefore

Mat. 27. 40. Mar. 15. 29.

therefore came he into the world. Beleeve ye him rising from the Sepulcher, which is more than descending from the Crosse.

The other malefactor saith unto him: *Lord remember mee when thou commest into thy kingdome.* What Kingdome was this? Surely, no temporall Kingdome, in thy Kingdome, that is a better Kingdome than any Kingdome here beneath, or that which *Tiberius* now enjoyeth.

Great was the faith of this Theefe: for neither the feare of the Iewes now present, nor the sharpenesse of his owne paine, the blasphemy of his fellow, the flight of the Disciples, the apparent infirmitie of CHRIST'S flesh, made him any way to waver, but first he acknowledgeth Christ to be a Lord: secondly, hee prayeth to him, and therefore he acknowledgeth him to bee of power: thirdly, hee acknowledgeth him to have a Kingdome. This Theefe could helpe himselfe but in two things, his heart and his tongue,

which he doth: with his heart he beleeveth, with his tongue he maketh confeſſion of Chriſt his Saviour.

14 And now behold we our Redeemer, yeelding up his life for the ſins of the world. Let us conſider a while his ſeven laſt words uttered upon the Croſſe, which by ſome are divided into eight. Two of theſe he ſpake for ſinners: Father forgive them: and thou ſhalt bee with me in Paradiſe. Two for the godly, *Woman, behold thy ſonne*: and to the ſame Diſciple, *Behold thy Mother*. Two for the world: *I thirſt*: *it is finiſhed*. Two for himſelfe, *My God, my God, why haſt thou forſaken me?* and *Father, into thy hands I commend my ſpirit*.

15 The firſt of theſe was ſpoken in the act of his crucifying, when framing himſelfe unto the Croſſe, hee ſaith: *Father, forgive them, they know not what they doe*: Good to me, but hurt to themſelves: and ſo it is with them that hurt others: they know not what puniſhment they bring to themſelves, and what Crowne and Garland

Garland to them whom they thinke they moſt hurt: *They know not what they doe.* He prayeth not ſo much for them who did know, or ought to have knowne him to be the true Meſſias: as for the lay and illiterate people, who of a blinde zeale did, they knew not what: What greater miracle than this loving prayer? Here was a word of all patience and piety, full of love and unſpeakeable ſweetneſſe: they ſay, His bloud be upon us: and he prayes that it be not upon them, *Father forgive them:* even now pierced with nailes, crowned with thornes, loaden with ſcoffes and reproches, and yet here amongſt all, Father forgive them. And it was not without a miſtery that he ſaid, Father forgive them. By all this we learne to beare the greateſt injuries of the world and to pray withall for our very enemies: what ſhould duſt and aſhes take upon it to revenge, when the Lord of heaven and earth ſo meekely endureth all? What did the world ever ſee more patient, more charitable than the

Son of God? *Father forgive them*, pittying those that persecuted him.

16. The second word was spoken to the penitent Theefe, Thou shalt be with me in Paradise, which we understand not to bee spoken of that earthly Paradise, from which *Adam* was expulsed, but of that Emperiall place, whither Saint *Paul* was taken up, where the Saints and Angels are above in glory. By this saying comfort is given to them that repent them of their sinnes, and call for mercy in the merits of Christ crucified: behold how bountifull CHRIST is. Hee gives a Theefe Paradise, that doth but aske it of him. Here one worthy of punishment, and worthy to suffer death by his owne confession, receiveth mercy at the last instant: but yet no man ought by this example, of set purpose to deferre his conversion unto the last: the priviledge of a few, much lesse of one, doth not inferre a common Law for all. CHRIST here gives mercy unto a Theefe, and unto a Theefe at the last

laſt caſt, to ſhew there is no place left for deſperation: one example makes us bold, one findes mercy at the laſt, that none ſhould deſpaire: and but one, that many ſhould not preſume: but ſee the faith of this Theefe that findeth mercy: a Diſciple denieth his Maſter, this Theefe acknowledgeth him: he ſeeth CHRIST hanging upon the Croſſe as a man, and yet he prayeth unto him as GOD: hee accuſeth his owne defaults, reproveth the blaſphemy of his fellow, he acknowledgeth CHRISTS innocency: the *Iewes* that know the Law, crucifie him: he ſeeth him in all contempt, and yet hee confeſſeth him a Lord, a King. He beholds him ſuffering death, and yet he makes requeſt unto him as the giver of life: they who had before ſeene him raiſing the dead, waver: this man dying with him, acknowledgeth the reſurrection from the dead. What fruit (ſaith S. *Auſten*) did Chriſt here reape of a drie tree? Let any ſinner ſhew this mans faith, and wee dare ſhew

Enſ. Emiſ. de beat. Latron.

the remiſſion of his ſinnes: he had before ſtolne earthly things, but now he ſtealeſ heaven: O admirable converſion: that which we ſhould take example by, is an example of comfort, of mercy, of hope, of forgiveneſſe, of confeſſing our ſinnes, and with ſtedfaſt faithfulneſſe of acknowledging the Sonne of God, and craving mercy to be remembred of him in his Kingdome. Laſt of all, ſo to live, that in the houre of death we may heare that ſaid unto our departing ſoules beloved by Chriſt, *This day ſhalt thou bee with me in Paradiſe.*

17 The third word was, when he ſaid unto his bleſſed mother: *Woman, behold thy Sonne.* And to his Diſciple, *Behold thy Mother.* To conſider theſe two together, when he ſaid unto the ſame Diſciple: *Behold thy Mother*: as if he ſhould ſay unto the bleſſed Virgin, hitherto have I obeyed thee, and cared for thee as a ſonne, from henceforth in my ſtead I will leave thee a Diſciple. Vnto the beloved Diſciple *Iohn* he ſaith, thou haſt done

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me ſervice as a good ſervant, now doe it where I will thee, behold her to whom thou ſhalt performe obedience and care, as a ſon to his mother. And thus Chriſt a Virgin (ſaith Saint *Ierome*) commits his Virgin mother to a Virgin Diſciple. This third word, is a word of pitty and care, for to ſee him now in ſuch dolours and paines, to take care for his mother, was a token of much love: whereby he ſheweth us to helpe our Parents, and doe them good, what in the world we can. But what a change doth the bleſſed Virgin make, who hath for the Lord, the ſervant: for the Maſter, the man: for the Sonne of God, a ſonne of *Zebede?* This change could not but grieve her, and pierce (as *Simeon* had before ſaid) her very heart. *Woman behold thy ſonne*, not naming her Mother, which very name Mother, might have encreaſed her griefe, beholding the paſſion and departure of ſo deere a ſonne, and might move her motherly minde to more and more ſorrow. The ſonne crucified above, the Mother

Hier. con. Iouinian.

Luk 2.35.

mourning beneath, his wounds wounded her heart, his piercing was her piercing, every ſtroke of the nayles ſtrooke through her breſt: all this while not a word is mentioned, weeping would not ſuffer her to ſpeake, who at any occaſion ſpake ſeldome, the longeſt ſpeech ſhee uſed that we reade of, was her *Magnificat*, her devotionate ſpeech with God.

On the other ſide, O loving Diſciple beloved of the Lord of love, thou art now left for a time, but never ceaſe to mention love, or write of love. *Ionathan* and *David*, *Iacob* and *Benjamin* wept at parting, and ſo may we: it followeth.

18 From the ſixth houre, there was darkeneſſe unto the ninth, the Sonne of righteouſneſſe ſuffereth an Eclipſe, the viſible Sunne doth the ſame, or the moſt cleare light of the World hideth his beames, as not able to behold the LORD of Heaven and earth ſuffering: all creatures ſeeme to ſuffer together with him ſuffering, who ſuffered for us: the earth trembleth,

bleth, the heavens are all in blacke, as in mourning manner. The graves open, the rockes or ſtones cleave aſunder, the whole frame of nature is diſquieted, when as now the God of nature ſuffered. What a ſolemne and dolefull time was this, ſome ſtrike their breaſts, others ſtand wondering? The *Centurion* ſaith, as it were lifting up his hands to heaven, *Surely this was the Sonne of God.* Eſa. 63. 9.

19 The fourth word, was about the ninth houre, when he cried, *Eli, Eli, lamaſabacthani: My God, my God, why haſt thou forſaken mee?* which for that hee ſpake in the Hebrew, ſome ſtanding by and hearing this, ſaid: he calleth for *Elias.* Theſe according to Saint *Ierome*, were the *Romane* Souldiers, who underſtood not the Hebrew, or peradventure ſome of the *Iewes* themſelves, who by reaſon of the noiſe, could not well diſcerne what was ſpoken. The doubling of the voice, ſheweth his double nature, his Deity ſpake not this, which was impoſſible. Like as the Sunne

ſhining upon the wood, the Axe cutteth the wood, but the Sunne remaineth inviolable. His humanity ſpake this, which ſuffered and ſpake at this time, as humane nature is wont to ſpeake when it thinkes it ſelfe forſaken: not that the Sonne of God was any way doubtful of divine aſſiſtance, but to ſhew how truly he bare upon him mans infirmity, (ſin onely excepted) which thinkes it ſelfe forſaken in times of griefe. Here we are moved to ſuffer with Chriſt, beholding inſenſible creatures themſelves to ſuffer with him. Saint *Ambroſe* ſaith, He ſorrowed for me which had nothing for himſelfe to ſorrow. Rationall affection cried, *My God, my God, why haſt thou forſaken me?* Senſitive affliction cried the ſame: and yet in Chriſt a voice not of the leaſt diffidence, or ſo much of complaint, as of admiration. Behold, O man, what I ſuffer for thee, behold the punithments wherewith I am afflicted: and when thou beholdeſt the outward man, thinke alſo that the inward man is partaker of the

the ſorrow and ſuffering wherewith I am pierced, finding the ungratefulneſſe of thee towards me ſuffering for thy ſinnes.

Here we learne in times of extremity to offer unto God our ſorrowfull ſighes and ſupplications, and though we ſeeme to the eye of the world to be forſaken, yet we may take comfort in his mercy, who is neere unto all them that call upon him, as the Prophet ſpeaketh: yea then, when they powre out faithfully their complaints before him.

20 The fifth word was, when Ieſus knew that all things were now accompliſhed which were ſpoken of him, this remained, *They gave me vineger to drinke*, he ſaith, I thirſt, that the Scripture might be fulfilled which was written of him: *They gave me Vinegar to drinke*; when it is ſaid, that the Scripture might be fulfilled, we do not underſtand this cauſatively, but conſequently, as the Schoole men ſpeake: for Chriſt did not this, therefore becauſe the Scripture had ſpoken Pſa. 69. 21

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it, but therefore the Scripture ſpoke it, becauſe Chriſt in time to come, ſhould doe it. When he ſaith, I thirſt, what was this thirſt naturall, cauſed by the emanation of his bloud, together with the extremities of his ſorrowes? which in part alſo is true, for his bloud exhauſted, extremity of thirſt followed: but there was withall in CHRIST, a thirſt ſupernaturall, and this thirſt was the ſalvation of ſoules, wherewith he laboured, as with a moſt vehement thirſt or deſire. This thirſt of Chriſt was our health, our joy: O good Ieſus, ſaith Saint *Bernard*, thy thirſt was my ſalvation.

21 And here ſomewhat is added to his ſuffering: for when theſe men had hurt him ſo much, that they could almoſt hurt him no longer, they give him ſowre Wine upon a bunch of Iſope, and bitter hearbes mixed with myrrhe and gall, ſuch as they had given him to drinke, before his lifting up to the Croſſe: here they deny that unto the Sonne of God, which they were wont to grant to greateſt Male-

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factors, giving them at these times Wine to drinke, but CHRIST hath no other but vineger and gall. Behold what a Supper they gave our Lord (for it was now towards supper time) here was the banquet, our sins gave him gall to eate and vinegar to drinke. O miserable men that we are, to seeke delicates! here are we taught to drinke with Christ the Wine of devotion mixed with myrhe, the mortification of the flesh, and gall the compunction of the spirit. On the other side, wee must take heed that we give not Christ thirsting for our salvation, vinegar mixed with gall, as these men did, that is, an evill and sinfull life, which is vineger mixed with the gall of scandalous conversation.

22 The sixth word was, when he said, It is finished, that is, all whatsoever was spoken of my suffering, is now compleat, the honour of my Father, the good of the faithfull, all that I should doe or suffer concerning my obedience to his will, who gave

gave me this worke to accompliſh, It is finiſhed: nothing remaineth in this worke, but now my dying, and now I dye. This our Saviour ſpake, as having fought a good fight, and finiſhed his courſe: this he ſpake as one having undertaken a journey, and now gone through many paſſages, at his journeyes end, he ſaith, It is finiſhed: firſt, lifting up his eyes to heaven, *Father thy will:* then beholding men upon the earth, *faithfull men your health*: then reſpecting the breaking of the Serpents head, *Sathan, the vanquiſhing of thy power.* It is finiſhed. O happy voice of the Sonne of God? It is finiſhed.

23 The ſeventh word was, *Father into thy hands I commend my ſpirit.* St. *Luke* ſaith that he cried this with a loud voice: ſome of the ancient Fathers thinke our Saviour was now meditating upon the one and thirty *Pſalme*, and comming unto thoſe words in the *Pſalme*, he uttered them with an audible voice: *Father, into thy hands I commend my ſpirit*, and ſo gave

gave up the ghoſt. This was now the ninth houre of the day, when the Sun was darkened, the earth ſhooke, the graves opened, as the Evangeliſts ſhew. At this houre *Adam* ſinned. The ſame houre of the day wherein *Adam* ſinned, Chriſt died, ſaith one: by dying, Chriſt opened the gate of Paradiſe, which *Adam* by ſinning had ſhut up againſt him and his poſterity after him. *Adam* in the Garden loſt his life, and Chriſt in the Garden reſtored life, when he yeelded himſelfe with theſe words unto his Fathers hands, *Father, into thy hands I commend my ſpirit.* Theſe words being uttered, he gave up the ghoſt, his eyes cloſed, his countenance pale, his head bended downe: heaven nor earth ever ſaw ſuch a ſight, the God of life, the Author of life, and life it ſelfe becomes dead.

In this word we may conſider many things: as firſt, that our departing ſoules ſhould be commended into the hands of our heavenly father. Secondarily, ſomewhat we have here for the

the ſtrengthning of our faith, Chriſt bending downe his head, uttered theſe words, not of conſtraint, but voluntarily: who ever lay downe to ſleepe ſo peaceably, as Chriſt died, when he gave up the Ghoſt? men commonly when they are dying, they are ſcarce able to breathe: at this time Chriſt ſpeaketh with a loud voice, *Father into thy hands I commend my ſpirit.* We ſee what Chriſts example doth teach us to doe, in commending our departing ſoules into the hands of God, how at the houre of his death he prayed, he wept, and ſpake unto his heavenly Father with extention of voice.

And here alſo may the Chriſtian man enter into a large field of meditation, upon many things together. We were more inſenſible than the ſenſeleſſe creatures, if we ſhould not bee moved with the paſſion of our Lord, whoſe death was our life: conſider we how great things the Sonne of God hath done for us, and ſuffered for our Redemption: conſider wee how

how great things they were which he ſuffered: how great his ſorrowes were which ſhewed the greatneſſe of his love: how great his injuries were, when he was falſely accuſed, mocked, ſpitted upon, buffeted, whipped, crowned with thornes, bereft of his clothes, burthened with his croſſe, pierced with nailes, launced with a ſpeare, and ſo died.

When *Ioſeph* ſaid unto his brethren, I am *Ioſeph* whom you ſold into Ægypt, they were ſo aſtoniſhed, they had not a word to ſay. When Chriſt ſhall ſay, I am your brother, I am hee whom yee crucified, how ſhall they bee confounded that crucified him? But what joy ſhall they have who beleeve on him? Vp O Chriſtian ſoule, and with the Dove make thy neſt in the holes of this Rocke. Behold the wounds of thy SAVIOUR. Come to this Arke whither all creatures repaire to ſave themſelves. Stand and behold a little with the devout Women, the body of thy SAVIOUR upon the Croſſe, ſee him affiicted

Gen. 45. 34.

afflicted from top to toe : see him wounded in the head, to heale our vaine imaginations : see him wounded in the hands, to heale our evill actions : see him wounded in the heart, to cure our vaine thoughts : see his eyes shut up, which did inlighten the world : see them shut up, that they eyes might be turned away from beholding vanity : see those eares which were wont to heare the joyful hymne
Esa.6.3. of the Cherubins, *Holy, holy, holy*, now have heard a multitude of reproaches : see that countenance which was goodly to looke upon, is spitted upon and buffetted. The bloud of *Abel* cried justice, justice : but the bloud of Christ cried, mercy, mercy : O that we had hearts to meditate of the Passion of our Lord, as Christians ought for to meditate ? To draw towards a conclusion, three things there are that doe here offer themselves in this place to our best disposed meditation, *Instice in God, sinne in man, love in Christ*. There is nothing of which we ought more to thinke, more to speake, more

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to reade, or more to meditate of, than of theſe, becauſe the remembrance hereof, appertaineth to the ſalvation of our ſoules, encreaſeth faith, driveth away deſpaire, giveth fortitude againſt the afflictions of the world, ſtrengthneth us againſt temptations, filleth the minde with joy, cauſeth a loathing of ſinne, and after a wonderfull manner ſtirreth us up all to devotion, this our Saviour Chriſt himſelfe well thought upon, when he left ſo high a Sacrament ſo full of heavenly miſteries, for the continuall renuing in our hearts of this his moſt bleſſed paſſion. O ſweet Ieſus, ſhould ever unthankefulneſſe for this love of thine creep upon us? Should not thy precious bloud ſoften our Adamant hearts, who haſt delivered us from infinite miſeries, purchaſed by thy death? O infinite goodneſſe, and freely offered, thy ſelfe haſt offered thy ſelfe unto thy father, a ſacrifice for our ſinnes: there is no burthen heavier than ſinne, this haſt thou eaſed us of. O bleſſed Sonne of God, while I live, ſaith the Prophet, will

will I call upon the Lord, yea, as long as I have being. We will offer unto God the sacrifice of thanksgiving, and praise thy name for ever and ever.

And thus we meditate of the Passion of our Lord, who suffered death, to overcome death: of which Saint *Austen* mentioneth a double cause: the one, that Christ died for us to deliver us: the other, that those whom he delivered by his death, he might teach by his example: why did the head suffer, but to give the body an example? Christ humbled himselfe unto death, even unto the death of the Crosse: we ought also to humble our selves, to be crucified unto the world, and the world ought to be crucified to us: unto him were our sinnes imputed, unto us is his righteousnesse imputed: he gave himselfe a sacrifice to save us, and we give our selves a sacrifice to serve him.

Aug Ser. de Nat 3. & in Psa. 34.

Let us goe with the blessed Virgin to Mount *Calvary*, and stand by a while, beholding in mournefull manner what is done unto our Saviour, and

and when we have beheld untill they have done crucifying the Son of God, then with *Ioseph* and *Nichodemus*, let us take downe and anoint his crucified body with the sweetest perfumes of prayers and prayses our hearts can possibly yeeld, putting it in the new Sepulcher of holy conversation. Of them who thus doe, it may be said as *David* said to those who brought him word, they had honourably buried their Master *Saul, Blessed are you of the Lord, the Lord recompense you this mercy.* The Lord recompence them this piety that thus doe, and blessed be they of the Lord, who thus reverence the Lord of Lords.

CHAP.

Chap. XXVII.

How Christs resurrection from the dead doth much strengthen our Christian faith, and serve also for the instruction of our Christian lives.

And now we come from Christ a Lambe, to meditate of Christ a Lion; from Christ a stone, rejected of the builders, to Christ the chiefe corner stone of all the building. In his resurrection, behold wee him as a Champion, returning from the spoiles of his, and our enemies, after so many labours and travels, now meet we him with congratulations. Our *David* hath slaine his tenne thousands, our Eagle is renewed, our Phenix is revived, our *Ionas* is come safe and sound from the belly of the Whale. Our Sunne that went downe in a ruddy cloud, is risen againe with glorious beames of light: our graine of Corne that was cast into the earth, is sprung and flourisheth: our *Ioseph* is delivered

1 Sam. 18. 7.

ed out of prison: our *Sampson* hath carried away the gates of his enemies: our Spouse is come, the voice of the Turtle is heard in our Land, Christ our Redeemer is risen from the dead. He is risen early, that was late in the evening layd in the Sepulcher after his dolefull Passion: he is risen, he is risen: wherefore with the Prophet we say, *Sorrow may endure for a night, but joy commeth in the morning.* Iudg. 16. 3. Psa. 30. 5.

Christ hasteneth his resurrection, that his Disciples might not too long dwell in sorrow, he would that their mournefull hearts should soone receive comfort. Christ rose early the third day, for to have layen longer, might have bred doubt of his rising, to have rose sooner, might have made doubt of his dying. Had onely the sorrowfull Apostles, or those women that came mourning unto the Sepulcher, the joy of the Resurrection? No, this was the common joy of thousand thousands, yea, and of ten thousand times ten thousand: which may say with *David, This is the day of the Lord* Psa. 118. 20.

we

we will rejoyce and be glad in it. Look we unto the passion before mentioned, there we see weeping and wayling, sorrow and suffering on every side. The blessed Virgin, the Disciples full of heavinesse, now all is turned into joy. The Angell appeareth in white, the women runne and tell the Disciples, they scarce beleeve either the Angels, or one another for joy.

Iohn 20. 2,3.

2 Wherefore O faithfull Christian man, rejoyce in the Lord, yea, saith the Apostle, againe I say rejoyce, rejoyce in the Resurrection of thy Saviour; for many are the benefits and fruits that arise of this graine of seed falling into the ground, and forthwith spring up againe.

Phil. 4.14

He humbled himselfe unto death, did God leave him? No, he is highly exalted: and the glory of the head is the bodies hope. Now is thy Lord returned from the battell, nay, from the Conquest over the Divell, sinne, hell, and death: thankes be unto God, that hath given us the victory by IESUS

1 Cor. 15. 57.

CHRIST

Christ our Lord. Beleeve that his resurrection was the cause of thy resurrection; for he which raised Christ from the dead, shall also raise these our mortall bodies by his spirit that dwelleth in us. If thou consider this well, thou shalt have consolation against all feare and dread of death, for thou maist say, *I know that my redeemer liveth.* Againe, *I will lay me downe to sleepe, and take my rest, for the Lord maketh me to dwell in safety.* Because this was so behovefull a point for the stay of our Christian faith, Christ appeared so often unto his Apostles, after his Resurrection, communed with them as at other times, so then especially, when their hearts did burn within them as he opened the Scriptures, shewing them the verity of his Resurrection. The Apostles whose charge was to teach glad tydings unto the world, the first tydings they taught, was the doctrine of the resurrection.

1 Cor. 15. 57.

Luk. 24. 32.

Acts 2. 24. 32. Acts 3. 26. Acts 4. 33.

2 The Evangelists doe most diligently set forth unto us the resur-

rection of Christ, as a thing profitable and joyfull to all faithfull beleevers, for in the resurrection wee see how Christ is exalted, and what hope we have in him. This they lay downe with many circumstances, both by testimonies before and after: before, in that he had told his Disciples he must dye and rise againe: after, in that he was conversant amongst them forty dayes, walked in the way with two of them, communing of the things that were done at *Ierusalem*: and their understanding is opened.

Mat. 16. 2.

3 The women come unto the Sepulcher, & view every place throughly, they finde the stone rolled away, the linnen cloathes remaining, a signe his body was not taken away, but risen, for these were together laid with his body in the Sepulcher: the body gone, the Angels testifie he is risen, what say the Souldiers to this? First, they confesse a truth, afterward corrupted with money, they give out, his Disciples had stolne away his body, while they were asleepe. If they were asleepe,

alleepe, how ſaw they the Diſciples ſteale away the body? If they were not alleepe, how could a few weake Fiſhermen take away the body from a band or company of armed Souldiers? But let them confeſſe the truth, as they did before, when they told unto *the High Prieſt all the things that were done*, that is, that he was riſen from the dead indeed: and ſo the vertue is invincible, and the joy great of the Reſurrection. Wee ſee a deſire and love to Chriſt in *Peter* and *Iohn*, for why, they runne to the Sepulcher (affection makes us diligent) the women come with ſweet odours to annoint the body, but finde him not, he is riſen. *Mary* elſewhere commeth neere her Lord, Chriſt ſaith unto her, *Woman touch mee not:* not but that Chriſt had a body tangible after his Reſurrection, but *Mary* touch me not, doe not ſo much affect my preſence here on earth, as my preſence in heaven. By this we learne, to know and honour Chriſt as he is riſen and ſitteth at the right hand of God above.

Mat. 28. 11.

Ioh. 20. 4.

Ioh. 20. 17.

Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν. 2 Tim. 2. 8

Saint *Paul* writing to *Timothy* ſaith, Remember that Ieſus Chriſt is riſen from the dead. When the Teacher gives his Schollar many leſſons, if he give him one among the reſt, with a *Memento*, Remember this, he thinkes that of all other of moſt eſpeciall regard, and worthy of the beſt obſervation: it ſeemeth the Apoſtle ſo accounted of the Reſurrection: for what is there more neceſſary for our Chriſtian meditation, than here to call to minde, that it was hee who did redeeme *Iſrael*, that as he roſe powerfully in himſelfe, ſo alſo did he in thoſe that beleeve on him? that 1 Cor. 15. 4 hee roſe according unto the Scriptures, that he roſe by way of equity: for firſt, he humbled himſelfe, and then God exalted him, giving him a name above all names. That he roſe by way of power, for being without ſinne, death could not hold him: for it was Acts 1. 24. impoſſible hee ſhould bee holden of death.

5 He whom St. *Iohn* not long before had ſeene as a ſacrifice offered upon

upon the Croſſe when he was, as the Prophet ſpeaketh, without forme to looke upon, now he ſeeth him after another manner, to wit, all glorious, then amongſt theeves, now walking amongſt the ſeven Candleſtickes: then cloathed in purple, by way of deriſion, now cloathed as the Sun: then called a King by thoſe that reproached him, now called the King of Kings by them that honour him. Wherefore as we have ſeene him in his humility, ſo with Saint *Iohn* alſo let us ſee him in his glory. As wee have ſeene him fighting for us in his Paſſion, ſo let us alſo behold him triumphing for us in his reſurrection: for all was for us. In the Paſſion and Reſurrection of our SAVIOUR, conſiſteth the ſumme of all our happineſſe: he died for our ſinnes, and roſe againe for our juſtification: unleſſe he had died, we had not beene delivered from ſinne, and conſequently from death: unleſſe he had roſe from the dead, wee had not received comfort of riſing againe from the dead: his

Eſa. 53. 2.

Apo. 1 13, 14.

Rom. 4. 25

Paſſion removed away that which was evill, his reſurrection brought unto us that which was good. As in theſe two we have a double benefit, ſo have we a double example: in his paſſion, an example of ſuffering, in his reſurrection of hope, after we have ſuffered, which doth ſhew in us two lives, the one in the fleſh laborious, which we muſt endure: the other, when we are delivered from the fleſh, which we muſt hope.

6 Now we muſt not onely beleeve in the heart, but alſo confeſſe with the mouth this ſacred truth of Reſurrection, but we muſt alſo be raiſed up to newneſſe of life: for thus much doth the holy Ghoſt require at our hands really beleeving the Reſurrection. *We are* (ſaith the Apoſtle) *buried with him*, (*meaning Chriſt*) *by baptiſme unto his death, that like as Chriſt was raiſed from the dead, by the glory of the Father, ſo alſo wee ſhould walke in newneſſe of life.* And this is the ſimilitude which we are ſaid to carry of his reſurrection.

Rom. 6.4.

This

This is to ſet our affection on heavenly things, or things that are above, where Chriſt ſitteth at the right hand of God: and this is the third thing that we ſhould apply our ſelves unto, in beleeving the reſurrection from the dead, that is, firſt, to riſe with him from the death of ſinne, and conſequently to bee raiſed by him unto a hope of the Reſurrection to eternall life. Col. 3.1.

7 It is wonderfull to conſider with how many ſtrange enemies Chriſt had to doe at once, with the World, and the Prince of the world, with Death, and Sinne the cauſe of death.

Who would have thought that one ſheepe ſhould have beene able to withſtand ſo many Wolves? But yet heare the triumphant voice of the Conquerour, *Death, where is thy ſting? Hell, where is thy victory? The ſting of death is ſinne, and the ſtrength of ſinne is the Law.* 1 *Cor.*15.55. The Apoſtle like a valiant Champion goes forth and offers a challenge and combate to all theſe, or any of them, *Who ſhall lay any* 1 Cor. 15. 55.

Rom. 8. 33

thing to the charge of Gods chosen? If Sathan say, that will I, because they have followed the wayes of ungodlinesse: If the World say, I will lay to their charge the many vanities they received of me: If the Law say, I will indite them, because of transgression: If Death say, I will arrest them by reason of their sinnes. Saint *Paul* answereth them all with a short reply, Iesus Christ is dead, *Rom.* 8.24. Yea, rather he is risen from the dead; as if if he would say, that same rising of Christ from the dead, hath bereft you all of all your force, and now all your Pleas are frustrate. Nay, how is the poore Captive comforted, when the Iudge himselfe shall say, *Who shall detaine this man, I am his surety?* I have paid his ransome.

8 What a joyous thing is it now to be strengthned in the faith of the Resurrection? First, in regard of the calamities of this life, for what shall dismay us, seeing the members hope assuredly to be one day joyned with the head? Secondly, though this life

life be transitory and troublesome, yet there will come a day when *Daniel* shal be delivered out of the Lions den: The Dove shall returne to the Arke with a branch of Olive, when once the floud and waters are fallen: *Ieremy* shall come out of the pit, wherein-to he is cast of his enemies: our noble *David* having gotten the victory, is gone triumphantly to raigne in Ierusalem, we all his people and Army tracing and training after him; we were detained once and held as Captives of cruell enemies, but by CHRIST the enemies are vanquished, and we delivered: how are we delivered but by the Sonne of GOD his triumphant Resurrection. Was it not his suffering onely that was (as hath beene said) the removing of evill? Himselfe saith, *What profit is there in my bloud, if I goe downe to the pit?* Psal. 30. 9. As if hee would tell us, there were something adjoyning hereunto, to make his suffering glorious and beneficiall unto others, and this was his resurrection.

9 Every effect naturally doth shew his cause. The resurrection was the effect of his Deity, and therefore gave evident testimony he was God. Againe, his resurrection confirmeth our faith, for so doth Saint *Paul* reason against the *Pseud. Apostoli*, if the dead rise not, then is not Christ risen, if Christ be not risen, then where is our beleeving? but Christ is risen, therefore there is a resurrection. The head doth not rise without the body: the head is risen, the body therefore shall rise. So the resurrection of Christ is the cause of our resurrection, and he rising we all rise.

1 Cor. 13. 14.

The Lord is King (saith the Prophet) *let the earth rejoyce, and the Isles be glad thereof.* The first fruits being sanctified, all the other fruits are hallowed unto the Lord: *Thomas* bring hither thy hand, and feele the print of the nailes, saith our Saviour unto him after his resurrection, Blessed are they that have not seene, and yet doe beleeve. That which befell Christs body (saith Saint *Austen*) the third day, shall

Psa. 97. 1.

Ioh. 20. 27

ſhall befall our bodies in the laſt day.

10 Foure ſorts of men there were which beheld and heard the whole manner of our Saviours reſurrection. The firſt were men which onely were preſent, as ſpectators hearing and ſeeing what was done without further obſervation, and theſe were many of the common people, which following their owne affaires, little reſpected that which was then a doing.

The ſecond, were the Souldiers, who when they had watched the Sepulcher, ſeene the Angell of the Lord, and the Earthquake, as men amazed went forth into the Citie, ſhewing what had happened, yet by and by corrupted with money, did not ſticke to tell the contrary.

The third were the High Prieſts and Phariſees, theſe altogether endeavouring to ſuppreſſe the rumour of the reſurrection, could in no caſe abide that any ſhould ſo much as mention it.

The fourth were the Diſciples of CHRIST, and thoſe beleeved on him:

him: to these did he appeare, to these brought he great joy when they beheld him and communed with him after he was risen.

11 After the same manner are there in the world foure sorts that are diversly affected towards this Article of the Resurrection. Some, as those of the common sort, receive neither joy nor sorrow, as if it did not appertaine unto them to have care or respect to this principall point of their Christian beleefe: These have the name of Christians, but little consider what ever Christ did for them. Some there are of the second sort, which doe beleeve that Christ is risen, they thinke of it, and speake of it, but they persevere not, for going away they are corrupted with the World, they speake the contrary, by their workes they deny that there is any resurrection at all. These like the Souldiers that kept the Sepulcher, follow the favour of the World, and are led from truth to falsehood.

O unhappy men, that for vile things

things of the World, leave the joyfull tydings they have heard and ſeene of the Reſurrection. Some there are who with the High Prieſts and Phariſees cannot endure the fame of CHRIST, or thoſe that would ſet forth the honour of his Reſurrection: And of theſe what ſhall wee ſay? When they heare this happy tydings, they labour to draw the mindes of men from the Devotion thereof: theſe are the worſt of all other. But ſome there are which with the Diſciples rejoyce, and never reſt untill they come unto the Sepulcher, for love reſteth not: and theſe ſee it, ſo as it is told them, and CHRIST by faith appeareth unto them: they are aſſembled with the faithfull, and not abſent with *Thomas*, who by his abſence had not with others at firſt the joy of the reſurrection. They goe not from the Sepulcher, but are there with *Mary* weeping, untill his Grace ſpeake comfortably unto them: then they rejoyce and ſay, *The Lord is riſen indeed and hath appeared unto us*:

And

And these are those who have part in the first resurrection, for on such the second death hath no power. This first resurrection is to receive Iesus Christ by true faith, and to rise from sinne by newnesse of life: and these also shall one day have part in the second resurrection, when they shal sit with Christ that is risen before, when they shall live with him, and raigne with him in the Kingdome of Heaven. In the meane time, Christ still inviteth them (saith Saint *Austen*) to that life, where there is no defect, no death. The Angels say, why seeke you the living amongst the dead? If one seeke a mine of gold in some place where no such thing is to bee had, hee which well knoweth it to be so, doth he not say, why doth this man dig and delve in vaine? His labour is but lost, he maketh a ditch, whereinto hee may descend, as for treasure here it is not: In like manner, while we seeke our felicity here, well may we dig and delve, and indanger our selves but here lieth no treasure, wherefore we must set

Aug. Ser. de temp. 114

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our affection in heaven, whither Christ is risen and gone before us: and now in the last place to knit up both these together: as in the meditation of the Passion of Christ we may learne what we most suffer, so in the meditation of his resurrection what we most hope: in the one that wee must dye, in the other, that we shall rise from death: now as there are two deaths, one of the body, another of the soule: so are there two resurrections, the one spoke of Saint *Iohn* 5.25. *All that are in the graves*, &c. The other *Ephes.*5.19. *Arise thou that sleepest*: this is to arise from sinne, and this may be called the first resurrection: and blessed are they that have part in the first resurrection. Apo. 20.6.

CHAP.

Chap. XXVIII.

Of CHRISTS ascension up into Heaven, and what instructions we learne thereby.

BEcause the ascension of our Lord was the repose he betooke him unto after all his travels, his farewell of the World, his doings and sayings at this time would have at least our Christian observation. Saint *Marke* telleth us that when he was now giving his Apostles their commission, to preach the Gospell to every creature, and shewing them that they should have power, for the working of miracles, and the like, to confirme their teaching by: so after he had said this unto them, he was received up into heaven. Saint *Luke* tels us, that he gathered them together, commanding them not to depart from Ierusalem, but there to waite for the promise of the Father, *which* (said he) *you heard of me*. And when he had spoken these things,

Mar. 16. 15.

Acts 19.

things, while he was even now (as the ſame Evangeliſt ſaith in another place) bleſſing them, he departed from them, and was carried up into heaven, for a cloud tooke him out of their ſight: and they returned to Ieruſalem from Mount Olivet, and when they were come into an upper Chamber, they all continued in prayer and ſupplication with the Women and *Mary* the mother of Ieſus. Luc. 24. 51

2 Here we ſee a loving Maſter taking his leave of his loving family, here is bleſſing and praying on both ſides, here is comforting and looking up to heaven: though diſtance of place did ſeparate them for a time, yet love ſhould continue them as one for ever. The men of Epheſus wept abundantly, when Saint *Paul* departed from them, being chiefly ſorry for the words that he ſpake, that they ſhould ſee his face no more. But two men in white apparell, or Angels in mens forme, aske the Apoſtles, why ſtand you gazing or looking up to heaven? And they tell them, *This Ieſus ſhall ſo come,* Act. 20. 38

even

Acts 1. *even as you have ſeene him go to heav*

When *Elias* was taken up, beca his prayers had ſtood Iſrael in as go ſtead, as all the Horſes and Cha did, againſt the force of their enem

2 Kin. 2. 12 the Text ſaith, *Eliſha* cried; *My ther, my father, the chariot of Iſrael the horſemen thereof*: and he ſaw h no more. The Apoſtles of our Lo though ſilent, we may eaſily conce their hearts cried: Our Saviour, o Saviour. At the very inſtant two E baſſadours from the Court of heaven to prevent dolefull paſſions, tell them that they ſhall ſo ſee him come, as they ſaw him aſcend, calling to minde what himſelfe had before told them; I aſcend to my Father and to your Father.

Ioh. 20. 17 3 He that ever gave his Diſciples divine inſtructions, both by doctrine and converſation, ceaſed not at the laſt, even unto the very inſtant of his departure from them into Heaven. And where doth Chriſt leave his Diſciples, but upon mount Olivet, where he had often prayed with them, and

ney with him? From thence he aſcended. When we have done our duty to God, and in this world, and done with the world, when we have bleſſed our brethren by holy admonitions, aſſembled them in prayer, given them good examples, continued amongſt them in one accord, from Mount Olivet, our prayers unto God, or (if prayers cannot be mentioned in words) let the lifting up of our hands ſuffice, or if that faile, let our hearts be on high. Our devotion and prayer is the mountaine from which we aſcend, and for Gods ſake (ſaith Saint *Bernard*) let it not ſeeme wearyſome to abide long on this mountaine of prayer, let us raiſe up our hearts, and our hands unto heaven, and aſcend with our Lord aſcending; let us follow the Lambe whithertoever he goeth, at leaſt whither we are able to goe: let us follow him ſuffering, by mortifying the fleſh: let us follow him riſing, by newneſſe of life: but moſt joyfully of all, let us follow him aſcending, by ſetting our affections on heavenly

Bern. in aſcenſ. Dom.

Col. 3. 1. Heavenly things, or things above.

4 How this Article of our Christian beliefe, he ascended up into heaven, doth appertaine unto the stay of our Christian faith, is best perceived of faithfull beleevers who confesse that Christ hath carried our nature to heaven. As *Iohn* the Baptist was his precursor in earth, so is he our precursor in heaven. The death of Christ (saith Saint *Austen*) is our vivification, his resurrection is our hope, but his ascention is our assurance of a state of glorification: now the Angels themselves might seeme to have sung Christ with a Psalme to heaven, be thou exalted LORD in thine owne strength. And his Apostles seeing him ascended up into glory, returned to Ierusalem with great joy, and there abode continually in the Temple, lauding and praising GOD, because now sure faith had shaken off all scandalous and doubtfull sorrow, remembring the Masters words, *I goe to prepare a place for you.*

Aug. in ascen. Dom.

Ioh. 21. 20

Luc. 24. 53

How forceable testimonies are these?

beſe? Every one telling us what is he end of our Chriſtian beleefe. For s all other things in Chriſt were for s, he was borne for us, he was given o us, ſo for us alſo he aſcended, (ſaith Saint *Bernard*:) where the body is, hither will the Eagles alſo be gathered together: we are by nature, naturally deſirous to get up higher and higher, and therefore we ſhew of whoſe ſtocke and linage we are, when we covet to aſcend whither he is aſcended, who is gone before us.

And no ſmall comfort is it, to have this hope of our aſcending aſſured unto us, that howſoever we are kept downe for a time, yet we ſhall one day aſcend to the full accompliſhment of our good deſires in a life to come.

5 In the meane time, what ſhould we doe but follow CHRIST by whom we aſcend, in the ſweet ſmelling ſavour of his perfumes: knowing that pride cannot aſcend whither Humility is gone: that hatred cannot come, whither love is aſcended: that

that vice cannot approach, where vertue is exalted: that impiety may not appeare, where holineſſe it ſelfe is lifted: and therefore to follow him in Humility, in Love, in Vertue, in Holineſſe, are as it were the ſteps of aſcending to come unto the place whither he is gone before. It was once ſaid unto man, *Terra es, & in terram redibis*: but now it is ſaid, *Terra es, & in cœlum ibis*: Earth thou art, and yet into Heaven ſhalt thou goe: whither ſince thou art going, leave in any caſe thoſe allurements, which not only ſtay our courſe, but caſt thee backe to thy utter perill.

Gen. 3. 19.

6 And here it is not amiſſe to call to minde, ſome ſeverall vertues of our Saviour, precedent unto his aſcention: as firſt, if ever that of *Samuel* ſpoken unto *Saul*, *Obedience is better than ſacrifice*, were verified, then moſt truly in this aſcention of the Sonne of *God*. He was obedient unto his Fathers will: we ſee after all his obedience, how he is exalted to heaven, as if obedience were the way thither, *I have accompliſhed*

accompliſhed the worke which thou gaueſt mee. Iohn 17.4

Secondarily, we may conſider his humility, according to that He which aſcended, firſt deſcended: to ſhew, that humility alſo in going downe to a lowly conceit of our ſelves, is the ſecond ſtep of following him in his aſcenſion. Eph. 4.10.

Thirdly, we may conſider his patient ſuffering, according unto that, *If we ſuffer with him, we ſhall alſo raigne with him.*

Fourthly, we may call to minde how familiarly this loving Shepheard was converſant with his little flocke, untill the very time that he left them: to ſhew, that to paſſe our time, and to end our time in charitable and loving manner amongſt men, is the way whereby we follow, the Son of God aſcending up into heaven.

Laſt of all, pureneſſe or ſincerity of life and converſation, is a degree of aſcending after him. If we will (ſaith Saint *Auſten*) aſcend with Chriſt, we muſt leave our faults, for with our Phyſitian

Phyſitian our faults aſcend not: *Who aſcendeth unto the hill of the Lord* (ſaith *David*) *but he that hath innocent hands and a pure heart?*

Pſal. 24. 4.

7 We would be happy, I know it, ſaith Saint *Auſten:* but why ſeeke we not the way to happineſſe? Many there are that would aſcend, but few endeavour themſelves to walke the way of aſcending. Some with the ſons of *Zebedee* would ſit on the right and left hand in Chriſts Kingdome, but they will not taſte of Chriſts bitter cup in his Paſſion. Others there are, which fearing they cannot aſcend have their whole hearts buried in the earth, where they are content to abide. A third ſort there are, which ſo load themſelves with the care of this world, and are ſo heavie that they never lift up their mindes to heaven, but even as the Serpent whoſe breſt is upon the earth, there they abide and goe no further: and ſure a lamentable thing it is, that whereas Chriſt did ſo much labour, hath laid out a way for us, yet ſo few there are that follow him in this way.

Aug. de Tem. 14.

Mat. 20. 2.

O

O that we would marke, and marking keep the happy course of *Christs* ascending: for even in ascending many erre: the Angell would ascend, but of an Angell he became a Divell: man would ascend in Paradise, but from a happy creature he became miserable: both fell by affecting power and knowledge, and many follow this course. Now Christ hath taught us a true manner of ascending, as we have heard; he first descended, and then ascended: he ascended the Mount to pray and to teach, he ascended the Asle to weepe, he ascended the Crosse to suffer, and after all he ascended heaven to raigne in glory. These are the true degrees of ascending: First, we must ascend to prayer: Secondly, we must ascend the Mount, to learne the way to blessednesse: Thirdly, we must ascend the Mount, to contemplate of glory, as he did when he went to be transfigured: Fourthly, we must ascend upon our carnall appetites, to weepe for our sinnes: Fifthly, wee must ascend unto the Crosse, to be crucified

Mat. 5. 1. Luke 6. 12.

cified unto the world: and ſo laſt of all, we ſhall aſcend in good time by the grace of God into heaven, to rejoyce with Chriſt in glory.

8 To all this (ſaith Saint *Bernard*) may be annexed this ſhort forme of aſcending. Firſt, we muſt aſcend to our heart, that is, to the knowledge of our ſelves: then in our heart, that is, to acknowledge our owne infirmities: next, from our heart, that is, from the love of our ſelves: and laſt of all, above our heart, that is, to the love of Chriſt. What doth our Chriſtian love on earth, when Chriſt our head is in heaven? *The Lord is my portion*, ſaith *David*: if we love Chriſt, why are not our affections with him in heaven? Iud. 16. 15 *Delilah* ſaid to *Sampſon*, thou haſt ſaid thou loveſt me, if it were ſo, thy minde would be with me. For the Apoſtles, Chriſt was taken out of their ſight, but not out of their hearts: by his corporall preſence he departed from them, but for his ſpirituall preſence he continued with them: and therefore as they in heart aſcended with

with him, ſo he ſtill in ſpirit remained with them by this his ſpirituall preſence: which was and is ever the ſame. And here we may obſerve how Chriſt departed from his Apoſtles: firſt, he leadeth them out of the Citie, by way of application from the concourſe of ſinne: ſecondly, he leadeth them to Mount Olivet, a place of prayer: thirdly, he bleſſeth them or endueth them with his grace at parting: this done, he aſcendeth.

9 Thus we ſee how Chriſt aſcendeth up unto his Father, how though he left them as concerning his bodily preſence, yet with his love, his grace, and his power, he was ſpiritually ſtill with them.

Concerning the myſtery of his aſcenſion, it is very great and excellent, the high and glorious King, cloathed with our nature, is entered into his royall Palace. By this, wee that are fleſh and bloud, have a comfortable and ſure truſt of our aſcending up into heaven: and therefore we finde cauſe of joy in the meditation hereof for

foure reaſons: firſt, that we have an Advocate, now ſpeaking for us at the right hand of God: ſecondly, that where he is, we ſhall be, *Aſſumam vos ad me ipſum*, I will take you unto my ſelfe: thirdly, that as he hath taught us what to doe, ſo alſo what to hope: fourthly, that he hath left unto us a comfortable promiſe in the meane time, *I aſcend unto my father and your father.*

10 And as now we have here many good inſtructions, ſo how our hope of aſcending is here confirmed wee ſee, that nothing may be more joyfully thought upon than this, while we are here in this mortall body of ours. *Eſra* and *Nehemias* ſhew with how great deſire, the Nation of the *Iewes* were held towards the earthly *Ieruſalem*, after they had beene a while in captivity: with what deſire ſhould we be led of our heavenly *Ieruſalem*, after our captivity here in this world? Aſſuredly there is nothing that we can meditate of with more joy, than of Chriſts aſcenſion into heaven, to the right hand of

Neh. 1. 1.

of his Father, where he ſitteth and ſhall both ſit and raigne for ever. In the old Law, the High Prieſt once a yeare entred the Holy of Holies. *We have an High Prieſt* (ſaith the Apoſtle) *that is entred into the heavens, and there maketh interceſſion for vs.* To conclude, from hence, the faithfull Chriſtian may with Saint *Auſten* cheerefully ſay, *Where my portion raigneth, there hope I one day to raigne, Amen.* Heb. 4. 25.

CHAP. XXIX.

What we learne by the comming downe of the Holy Ghoſt.

IN the aſcenſion Chriſt his body goeth up, but his ſpirit commeth downe, his ſpirit commeth downe to us to teach us to ſend up our ſpirits to him: Chriſt is our Agent in heaven, the Holy Ghoſt is his Agent in earth, *It is expedient* (ſaith he) *that I depart from you, for if I depart not, the Comforter which is the Holy Ghoſt, will not come.* It is expedient, that I depart Ioh. 16. 7.

foure reasons: first, that we have an Advocate, now speaking for us at the right hand of God: secondly, that where he is, we shall be, *Assumam vos ad me ipsum*, I will take you unto my selfe: thirdly, that as he hath taught us what to doe, so also what to hope: fourthly, that he hath left unto us a comfortable promise in the meane time, *I ascend unto my father and your father.*

10 And as now we have here many good instructions, so how our hope of ascending is here confirmed wee see, that nothing may be more joyfully thought upon than this, while we are here in this mortall body of ours. *Esra* and *Nehemias* shew with how great desire, the Nation of the *Iewes* were held towards the earthly *Ierusalem*, after they had beene a while in captivity: with what desire should we be led of our heavenly *Ierusalem*, after our captivity here in this world? Assuredly there is nothing that we can meditate of with more joy, than of Christs ascension into heaven, to the right hand of

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from you: That I depart. No marvell though the Disciples hearts at the word *depart*, were full of sorrow, to heare of their Masters departure, it was grievous; but that this might be expedient unto them, they could not but wonder how. Wherefore Christ by and by telleth them how, *Unlesse I depart, the Comforter which is the Holy Ghost will not come.* Christ is our agent in heaven, the Holy Ghost is his agent in earth, a part of which agency is to bring consolations against the worlds desolations: his body is above, but his spirit is beneath: our bodies are beneath, but our spirits are above: he sent his spirit to us, we sent our spirits to him.

It is expedient (saith Christ) *that I depart*, because every thing hath his time. It was expedient that I should suffer, to make satisfaction for sinne: it was expedient that I should dye, that you might bee delivered from death: it is expedient that I ascend, that so I may lay open unto you the way of ascending also. *It is expedient*

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2 In the Creation, when the earth was without forme, *Spiritus ſuper aquas*, the Spirit moved upon the waters: In the Redemption, when the earthly minde of man was without forme, the ſame Spirit moved upon the ſinfull waters of our ſoules, *Emittis ſpiritum tuum, & creabantur, & renovabis faciem eorum:* Thou ſendeſt out thy Spirit (ſaith the Prophet) and Gen. 1. 1. Pſal. 103. 30.

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thou ſhalt renew the face of them. *God* the Father ſaid, *Fiat lux*, let there be light in this greater world. God the Holy Ghoſt ſaid, *Fiat cognitio Dei in anima hominis*, let there be a divine knowledge of God in the minde of man, this leſſer world. God the Father ſaid in the Creation, *Fiat Firmamentum*, let there be a Firmament: God the Son ſaid in the Redemption, *Firmetur voluntas hominis in bono*, let the will of man be confirmed in that wch is good. God the Father ſaid in the creation, *Let the waters be gathered together in one place*: God the Sonne in the redemption ſaid, *Let many graces be united in one ſoule*. God the Father in the creation ſaid, *Fiant luminaria in cœlo*, let there be lights in Heaven: God the Son in the redemption ſaid, let the lights of Faith, Hope, and Charity, be fixed in the beleeving ſoule by the power of the Holy Ghoſt: God the Father in the creation ſaid, *Fiant Volatilia*, let there be flying Fowles: God the Son in the redemption ſaid, let there be meditations in the minde

of

of man ſoaring upward. God the Father in the Creation ſaid, *Faciamus homines ad imaginem noſtram*, let us make man according to our owne image: God the Son in the redemption ſaid the ſelfe ſame, let him be according to our Image, holy, as I am holy: and thus we ſee our Saviours ſaying verified, *expedit* it is expedient.

3 Againe, if we looke backe unto our regeneration, we know what was our ſtate by nature, when the Apoſtle ſaith, *Fuiſtis filij iræ*, yee were the children of wrath; but now being borne againe by the holy Ghoſt, *quid ſumus?* what are we: what? we are caſt in a new mould, and ſo are become *Filij Dei*, the children of God. If we reſpect the powers and faculties of the ſoule, the intellectuall part, and the will: the intellectuall part to diſcerne, the will to deſire heavenly things, theſe were reſtored by the holy Spirit. If we reſpect our ſanctification, we were as *Naaman* the Syrian, untill our waſhing in this Iordan. Therefore is the Spirit of God called *Spiritus ſanctus*

Eph. 2. 5.

2 Kin. 5. 13

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Eph. 2. 5.

1 Kin. 5. 1.

Ius, the holy Spirit, either to discerne it from other spirits, or else holy from the powerfull effect, when it makes us holy. To bring to passe a supernaturall effect there must be a supernaturall cause: if we respect the darkenesse of our understanding, the Holy Ghost φωτισμος is called *Illuminatio*, an enlightning of the minde of man. If we respect the strengthning of our faith against terrours of conscience within; *The* Rom. 8. 16 *spirit of God doth beare witnesse* (saith the Apostle) *to our spirit, whereby wee cry Abba Father.* If we respect the calamities of the world abroad without, Christ promising to send his Apostles, and in them us this holy Spirit; Ioh. 14. 16 *The Comforter or Advocate who shall come unto us*, to cheere up our sorrowfull soules in all adversities.

If we respect the mortification of Rom. 8. 13 the flesh, the Apostle tels us, that we doe this by the helpe of the holy spirit. If we respect the understanding, it was deafe and dumbe untill the holy Ghost said *Ephata*, be thou opened. And what need we more to shew how

how expedient it was for us, and ſtill is, that we be partakers of the holy Spirit? without the vitall ſpirit, what is the mortall body but an earthly carkaſſe? without this holy Spirit, what is the ſoule of man, but a Sepulcher of ſinne? that there doth dwell in us a living ſpirit, our living actions ſhew: that there is in us a divine ſpirit, our divine actions approve. When Heathen men did perceive that there was ſomething in them, which did move them to diſcourſe, and compare things preſent with things to come, they did ſtraightway gather; that there was in man more than a lumpiſh body, which at laſt they found to be a ſoule: but when the children of God doe finde ſomething within them, that makes them to pray, to repent, and keepes them from falling into a thouſand undoings, they ſtraightwayes perceive, that there is a man within the man, to wit, the divine Spirit of God himſelfe. *Motum ſentimus, modum neſcimus*, we feele the motion, we know not the manner. The Angels food from

Num. 16. 19. from heaven was called *Manna*, that is, what is, this? When we have found the motions of divine inſpirations, we ſay, Lord, what is this? This is the Holy Ghoſt: and therefore for this Article of our beliefe, it may be ſaid, we doe not ſo much heare with our eares, or ſee with our eyes, *Credo in Spiritum ſanctum*, as we doe finde it true in our very ſoules, *we doe beleeve in the Holy Ghoſt.*

4 By our beleeving in the Holy Ghoſt, we acknowledge him to bee God. Saint *Peter* ſaith unto *Ananias*, Acts 5. 3. 4 *Why haſt thou lied unto the holy Ghoſt?* He by and by addeth, *Thou haſt not lyed unto any man but unto God.* The Holy Ghoſt therefore is God. The Apoſtle S. *Paul* ſaith to the *Corinthians*, 1 Cor. 6. 19. 20. *Know you not that your bodies are the Temples of the Holy Ghoſt?* He by and by willeth them to glorifie God in their bodies: the Holy Ghoſt therefore is God. Whoſoever hath the power of cleanſing from ſin, the ſame is God, but this power hath the Holy Ghoſt: the Holy Ghoſt therefore is

God.

God. *Et tetigit labia, & abſtulit peccata.* He touched the lips of *Eſay*, and tooke away the ſinnes. Laſt of all, to whomſoever we give glory, the ſame is God, but as unto the Father, and unto the Sonne glory is given, ſo alſo is it given there unto the Holy Ghoſt, for he is God. The Cherubins cry three times, holy, holy, holy, as ſpeaking to three, and yet in the words following, Lord God of hoaſts, as appliable unto one who is God. Eſa. 6. 3, 4.

5 It is uſuall amongſt thoſe that love, to leave pledges of love at parting: ſo *Ionathan* left with *David* his coat and other things, his ſword, his bow, as pledges of his love: *Elias* when hee was taken up into heaven, left his cloake with his ſervant: our *Ionathan* hath left with us his pledge of love, his holy Spirit, a pledge of our ſpirituall inheritance that is to come, and our *Elias* hath left us his roabe of righteouſneſſe, a precious garment to cover our unrighteouſneſſe: let us make much of it. When the woman of *Samaria* heard our Saviour Christ 1 Sam. 8. 2 Kin. 2. 14

Christ tell of a water, which being once drunke of, no thirst should follow: she said, *Lord, give me of this water.* So when we doe heare of that Spirit which doth sanctifie our soules, cleanse our sinnes, comfort our consciences, illuminate our understanding, strengthen our faith, and is as a pledge unto us of Gods love, nay, of glory to come, so may we all cry as she cried, *Lord give me of that water*; so, Lord give us all of this Spirit.

Ioh. 4.15.

6 The excellent effects of this divine Spirit, may be gathered by the manner of the appearing of the same spirit: as in a cloud at our Saviours transfiguration: in forme of a Dove, at his baptisme: and upon the Apostles in fiery tongues. The cloud may signifie moisture, or the dew of heaven: the cloud is also elevating. The Dove signifieth humility, meekenesse, and peace. The fiery tongues, the seven gifts of the Holy Ghost, which have the seven qualities of fire. It is resembled unto fire, because it purgeth by the gift of feare, it softneth by the gift of piety:

Mat. 17.5.
Mat. 3.16.

it

it adorneth by the gift of knowledge: it maketh ſolid by the gift of fortitude: it lifteth up by the gift of counſell: it enlightneth by the gift of underſtanding: it burneth by the gift of charity. It is reſembled to tongues, to ſhew that theſe gifts as they burne inwardly, ſo doe they ſpeake outwardly: nay, of cloven tongues, as it were one tongue divided into many, or many united in one by this Spirit.

To proceed, the Holy Ghoſt is reſembled unto the winde, and there was a mighty winde at the comming downe thereof: Firſt, to ſhew, that the doctrine of the Goſpell ſhould now breake out into the world: and that as none can keepe back the force of the winde, ſo ſhould none be able to hinder the paſſage of this doctrine. Secondarily, the winde forceably beareth downe whatſoever doth reſiſt it: ſo did the working of this ſpirit, by the preaching of the word. Thirdly, the wind is wont to carry up the ſhip againſt the maine ſtreame or ſwifteſt tides, ſo doth the Holy Ghoſt beare us up

Acts 2. 1.

up against the strongest current of naturall inclination.

Againe, the Holy Ghost is resembled unto water, because it cleanseth. *David* calleth it *A right Spirit*: right, because it leadeth us the right way. The Apostle calleth it, *The Spirit of adoption*: because it maketh us the adopted children of God. Sometimes it is called, *The teacher of truth*: sometimes *The eternall Spirit*. All which names do tend to shew the divers operations of the Holy Ghost.

Psa. 51. 10
Rom. 8. 15
Ioh 14. 26
Heb. 9. 14.

It teacheth, it directeth, it comforteth, it cleanseth: in a cloud, in a Dove, in Fire, in Tongues, in the Winde: all which move us to pray with the Prophet, *Emitte spiritum tuum*: Lord send forth thy Spirit, and we shall be created good, and confirmed in good: we shall be holy, as he is holy.

Psa. 104. 13.

7 Contrarywise, without this divine Spirit, what are we, but as the men of *Sodome*, stricken with blindnesse, not knowing which way to goe? such was the case of *Saul*, who when the Spirit of God was with him he

1 Sam. 16. 14.

he was a man of courage and valour, able to encounter with the enemies of God: but when once the Spirit of the Lord was departed from him, he was distressed so wonderfully, that he runs to a Sorceresse, disguiseth himselfe, knowes not in the world what to do, nor which way to take, there was not a bush in the field, nor a corner in his house that could hide him from his troubled conscience. *Elisha* cried after *Elias*, *My father, my father*: but *Saul* might have cried when the Spirit of the Lord departed from him; O my joy, my joy is gone: or as the wife of *Phineas*, the glory is departed: his body died once, but his heart often.

When the Prince removeth, all the Princes troope, and every one of his traine, is removing: so when the Spirit of the Lord removeth, all joy, all faith, all knowledge, all love at once departeth: wherefore the Church doth well and devoutly pray, and that daily, *Et spiritum sanctum tuum ne auferas a nobis.* And take not thy holy spirit from us. It was S. *Austens* prayer

1 Sam. 4. 22.

Veni

Aug. med. *Veni sancte spiritus*, (and it is a swee hymne in the Church) *Come holy spirit, &c.* If Satan finde the houſe once empty, he entreth by a foule ſpirit: wherefore beſeech we God that his ſpirit may ever keepe poſſeſſion of our hearts.

Now as Chriſt promiſed his Apoſtles the comming of the Holy Ghoſt, ſo did he alſo ſhew them how they ſhould be prepared for the receiving and conſerving thereof, when he is comming, and come. Firſt, they muſt wait for him: ſecondarily, they muſt wait at Ieruſalem, and there in an upper roome: and what doe they? they are aſſembled with one accord. Thus muſt we prepare our ſelves for the participation of the Holy Ghoſt. Firſt, faith is neceſſary, for the Apoſtles beleeved: Secondly, hope is neceſſary, for they expected the accompliſhment of the promiſe: Thirdly, charity and unity is neceſſary, for they were aſſembled in love: the Text ſaith, with one accord: Fourthly, holineſſe of converſation is neceſſary, they were in

Acts 1.1.

ὁμοθυμαδόν.

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VViſ. 1. 11

Num. 11. 24.

Greg. Hom. 26.

Ioh. 14. 15

Laſt of all, whereas the receiving of the Holy Ghoſt, is called the earneſt of the Spirit, how many Comforts are there in this, which doe hence conſequently enſue? when a ſubſtantiall dealer maketh a bargaine or covenant,

2 Cor. 1. 21
2 Cor. 6. 5.

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2 Cor. 1. 21
2 Cor. 6. 5.

nant, and in part of paiment give earnest aforehand, the residue behi is as sure at the day, as if the party h it already downe: God of his infinit love in Christ Iesus hath agreed wit beleevers, for the receiving of heaven ly treasure or treasure in heaven: his holy Spirit is given before in part of payment, a good earnest of the rest behind. This earnest is sufficient assurance, that we shall receive that treasure, when the Son of righteousnesse
Mat. 16. 2. shall appeare, and all his holy Angels with him.

CHAP.

CHAP. XXX.

That a remembrance of Christ his second comming to judgement, ought to move every well disposed Christian, seriously to apply himselfe to this lesson of learning to live Christianly while he is here, that it may goe well with him (which God grant) when he is departed hence.

TO draw towards a conclusion of this Treatise of *learning to live*, and to shew in the last place that a remembrance of Christ his second comming unto judgement ought to incite every well minded Christian to study his soule: Let him call to minde, that the great Lord of heaven and earth, whom we have all this while proposed unto our selves (according to his humanity) the best patterne for imitation of living, even Christ Iesus, he is gone into a farre countrey, and hath committed his goods unto us his servants, willing us all to watch, because

becauſe he wil returne at an houre we thinke not of.

Vpon which his caveat, we may inferre, that it much behoveth us to ariſe from a ſecure and careleſſe condition of life (that dangerous apoplexy of the ſoule) leſt we be ſuddenly ſurpriſed and unprepared for judgement to come, ſleeping in our ſinnes.

We know that whilſt *Ionas* ſlept the ſhip was in danger of drowning, and that while men ſlept, the enemy came and ſowed tares; and that while *Holophernes* ſlept, his head was taken from him: our ſhip is the ſoule: our enemie is Satan: our head is Chriſt: let us be ſure to keep him, let us watch for him, for he will come to judgement. *Veniens veniet & non tardabit*, comming he will come, and will not tarry.

To ſtirre us up and to prepare us the better for this vigilancy, he himſelfe putteth us in minde of the dayes of *Noah*, in which was eating and drinking, not that they did ſo onely is reproved, but that they gave themſelves to

to nothing elſe. And therefore deſtruction came ſuddenly upon them: as if he would ſhew us, that the world was drowned in ſinne, before it was drowned with water: and that their deſtruction was not ſo ſudden, but that it was foretold them. It was not (ſaith venerable *Bede*) their owne eating and drinking, but their addicting themſelves altogether unto the ſame, and their not fearing, or ſo much as thinking upon a judgement that was comming upon them. Concerning Chriſt his comming to judgement, we are to obſerve out of the Evangeliſt, the three things going before, things accompanying his ſaid comming, and things that follow after things going before the things, they are as ſo many Heraulds ſent before to proclaime the command of the King, which are theſe that we ſhall heare of falſe Prophets, Warres, and rumours of warres, Famines, Peſtilences, Earth-quakes, the abounding of iniquity, waxing cold of charity, and ſuch like: theſe ſignes ſhew before that the time is neere: for the

the things that doe accompany his comming, they are the darkning of the Sun, the Moone loſing her light, the falling of the ſtarres of heaven, the trouble of the powers of heaven.

When this μικρόκοσμος, or little world, MAN, ſuffereth his laſt agony; when his ſenſe is troubled, and the whole body diſtreſſed (it is a ſigne that he is upon his diſſolving) how much more ſhall this be done in the greater world, where theſe things are ſeene? The things following after, are the ſeparating of the ſheepe and goats, the appointing to the left and right hand: the two ſentences of judgement, goe you curſed, and come ye bleſſed: the viſible appearing of the King of glory: then *Pilate* ſhall not need to ask, Art thou a King? but he ſhall ſee it, that he is a King of Kings, and a Lord of Lords. Againe, as we know the ſignes of old age, but not the yeare, moneth, weeke nor day when the aged ſhall depart: So, the world to be diſſolved wee know by Gods word, and the ſignes precedent,

but

but when, wee know not, neither ought we to enquire after it, only our care must be to live continually prepared for the same.

To incite us further to this care, let us call to minde a little, what the holy Scripture saith, concerning Christ his second comming unto Iudgement, as that *Rev.* 20. *The Sea shall restore the dead bodies that it hath, &c.* Mercifull Lord, what a wonderfull sight will this bee to see the Sea and the Earth bring forth such an huge multitude of bodies from all parts and quarters of the world? Then all the dead shall arise never to die any more, and after this to receive a finall doome, either of ioy, or paine. *Now* (saith S. *Peter*) *seeing we look for these things, what manner of persons ought wee to be in holy conversation?* What manner of persons ought we to be in holy conversation? Surely, holy, wherefore let us follow his counsell, who is to us (as wee have heard in this whole Treatise before going, of *Learning to Live*) the *Way*, the *Truth*, and the

Life. Watch and pray (ſaith he) *Mat.* 25. *leſt that day come unawares*: Let us ariſe therefore from the ſleepe of ſinne, and Chriſt ſhall give us light. When hee commeth to judgement, who ſhall abide the day of his comming? *Mal.* 3. 2. Who? Surely they that evermore live in a preparation for his comming either in particular, or in generalll; in his particu'ar by death; in generall by his laſt judgement: and who are they that live in this preparation? Surely, they who with the Wiſe Virgins wait for the Bridegroomes return from the Wedding, who like watchfull ſervants (not knowing what houre the Lord will come) are alwayes watching. Bleſſed are thoſe ſervants whom the Lord when hee commeth ſhall finde ſo doing; GOD of his infinite goodneſſe give us grace to be ſuch ſervants, that ſo living in a continuall preparation for his comming, at his comming we may live eternally with him in glory, *Amen.*

Soli Deo, Laus omnis.

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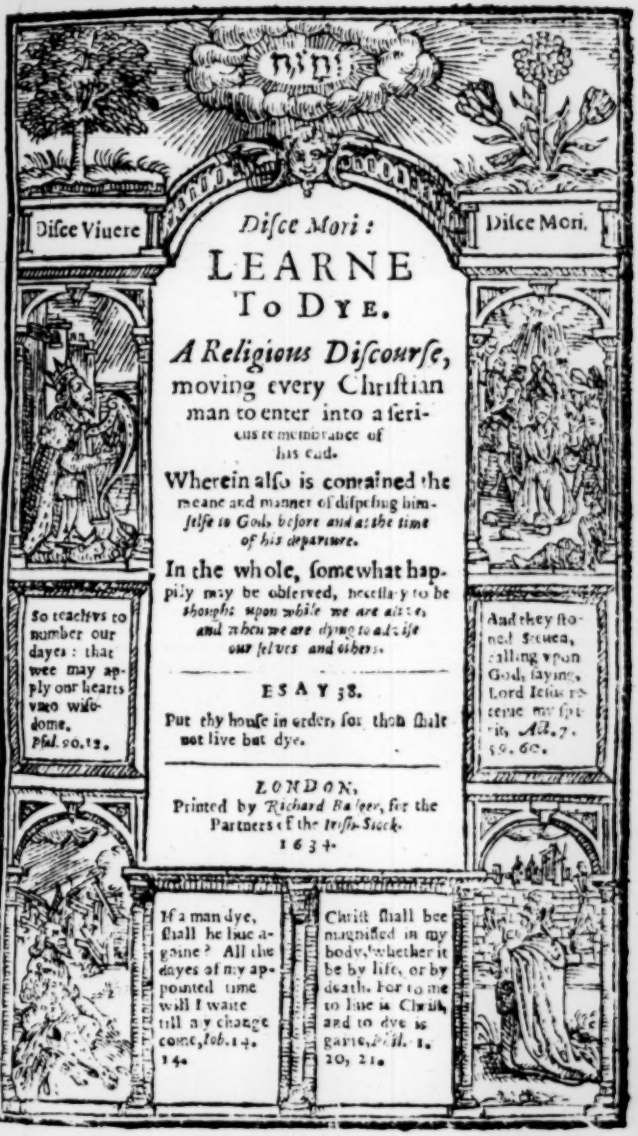
FINIS.



ROM. 5. 12.

Per unum hominem peccatum intravit in mundum, & per peccatum mors.

By one man, sinne entred into the world, and by sin death.



Disce Mori:

LEARNE To Dye.

A Religious Discourse, moving every Christian man to enter into a serious remembrance of his end.

Wherein also is contained the meane and manner of disposing himselfe to Gods *before and at the time of his departure.*

In the whole, somewhat happily may be observed, necessary to be *thought upon while we are alive, and when we are dying to advise our selves and others.*

So teach vs to number our dayes: that wee may apply our hearts vnto wisdome. *Psal.* 90. 12.

And they stoned Steuen, calling vpon God, saying, Lord Iesus receiue my spirit, *Act.* 7. 59. 60.

ESAY 38.

Put thy house in order, for thou shalt not liue but dye.

LONDON,
Printed by *Richard Bates*, for the Partners of the *Irish-Stock*.
1634.

If a man dye, shall he liue againe? All the dayes of my appointed time will I waite till my change come, *Iob.* 14. 14.

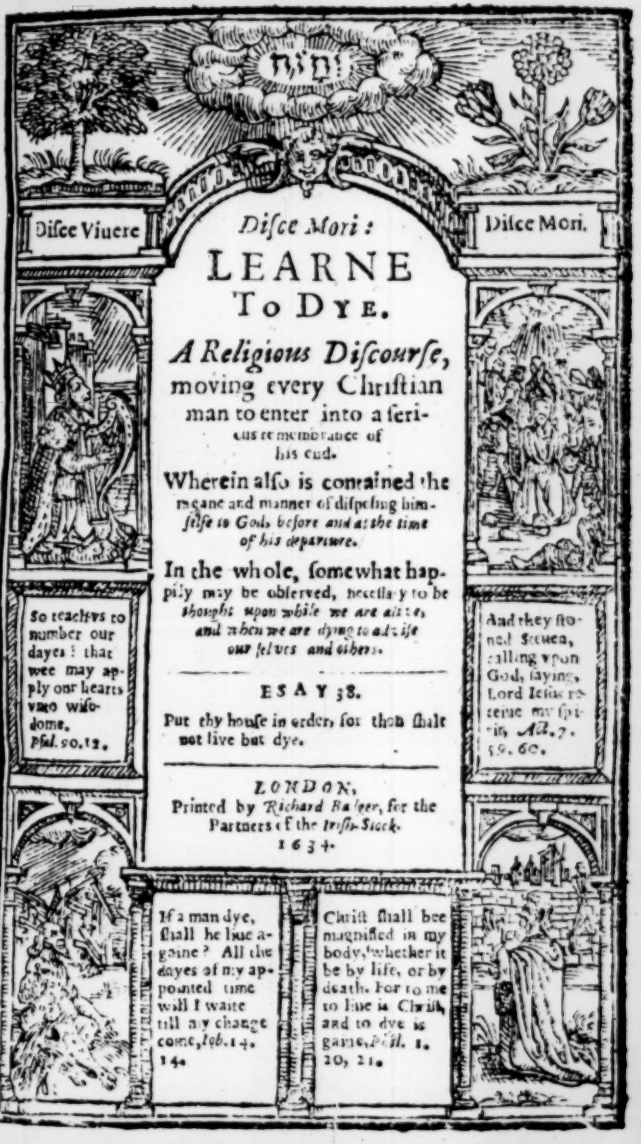
Christ shall bee magnified in my body, whether it be by life, or by death. For to me to liue is Christ, and to dye is gaine, *Phil.* 1. 20, 21.



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To the Honourable and vertuous, his very *good Lady, the Lady* ELIZABETH SOUTHVVELL, one of the *Ladies* of the Queenes Majesties most *Honourable Privie Chamber.*

LATELY entring (right vertuous Lady) into some more than ordinary consideration of the graceleſſe attempts, and deſperate enterpriſes, which many in theſe dayes (and the more, the more pity) by a cowardly

ardly yeelding to evill motions, commit even againſt their owne ſelves, yea, their owne ſafety; I thought to diſcharge my duty unto Almighty God, and plaine meaning to men, by ſetting downe onely ſome ſhort advertiſement for diſcontented and diſtreſſed mindes, wherewith this ſinful world doth much abound. But after, weying with my ſelfe, how much it concerneth every man to bee carefull of his end, whereupon depends ſo great a charge, as his eternall welfare is worth; I then began to draw that particular advertiſement appertaining unto ſome, to a more generall diſcourſe, applyable unto all, and every one in this forme, *Diſce Mori, Learne to Dye.* For it ſeemed to me a thing moſt neceſſary for every ſober Chriſtian

an, to bee moved to enter into a ſerious remembrance of his end, to know the meane and manner of diſpoſing himſelf to God, before and at the time of his departure, that ſo by the aſſiſtance of Gods good grace, he might live and dye the life & death of the righteous, and that it may bee ſaid of him, which S. *Ambroſe* ſometimes ſpake of *Abraham*, *Mortuus eſt in bona ſenectute, eò quod in bonitate propoſiti permanſit: Abraham* dyed in a good old age, for why? *Abraham* perſevered in good reſolutions, in his old age; yea, even unto the end. Madame, I beſeech the *God* of *Abraham*, to grant you *Abrahams* good ſucceſſive courſe, both in the way, and at the end of the way. Your more than uſuall favour, and long continued

acceptance hath bound me unto you, whom otherwiſe I truly reverence; for that I am fully perſwaded you truely reverence GOD and ſerve him, whom to ſerve is bleſſed liberty; yea, (as I ſhall in the diſcourſe following ſhew) is the moſt honourable eſtate of all. To make iſſue of my dutifull regard, this ſmall occaſion is offered. Were I a meere ſtranger I could not for protection ſake, ſeek any better Patroneſſe of two brieſe Treatiſes of Learning to Live and to Dye, then from a religious diſpoſition: but your particular reſpect towards me many waies is ſuch, as I ſhall live and dye ungratefull. I could have wiſhed to have made teſtimony of my willing intention by ſome other meanes, then by publiſhing under

der your Ladiſhips name theſe ſmall labours to the view of the world: for I muſt needs confeſſe, I was very loth (reſpecting my owne weakeneſſe) to make that knowne unto others, which is beſt knowne to my ſelfe, until at laſt being over-intreated by ſome ſpeciall friends, from the Vniverſity of *Oxford*, whoſe ſober, judicious, and very learned adviſe I knew not how to gainesay: I was induced to let this preſent Tract goe forward in the name of God: wherein I ſeeke not praiſe, where none is deſerved, but onely deſire the Chriſtian *Reader*, (where ought is amiſſe) to attribute that unto my ſelfe, and beſeech your Ladiſhip that if there be any thing obſerved, which may move ſo much as a good thought, that it would

pleaſe you to give the glory only unto God, to whoſe heavenly protection commending you ever in my praiers, I ceaſe for this time to hold you any longer from the matter it ſelfe, which followeth.

Your Ladiſhips in humble dutie,

CHRISTOPHER SUTTON.

A Copie of a Letter ſent from OXFORD, to the Author of this Book, and thought good in his abſence to bee ſet downe by thoſe, to whom the publike allowance hereof did appertaine.

Mr. Sutton;

I Have peruſed your Copie; which ſeemeth to mee (in my ſimple opinion) Devout, Divine, and Learned. The Subject of your Booke, I greatly approve; for to teach to dye well, is the forcibleſt perſwaſive to live well, which alas

pleaſe you to give the glory only unto God, to whoſe heavenly protection commending you ever in my praiers, I ceaſe for this time to hold you any longer from the matter it ſelfe, which followeth.

Your Ladiſhips in humble dutie,

CHRISTOPHER SUTTON.

A Copie of a Letter sent from OXFORD, to the Author of this Book, and thought good in his absence to bee set downe by those, to whom the publike allowance hereof did appertaine.

Mr. Sutton;

I Have perused your Copie; which seemeth to mee (in my simple opinion) Devout, Divine, and Learned. The Subject of your Booke, I greatly approve; for to teach to dye well, is the forciblest perswasive to live well, which alas

alas are in these wicked times, both little thought on: for indeed men live as though they never made account to dye; and they dye, as they never thought upon another life. Your severall Treatises are very Christian and most necessary for this dying age to all goodnesse: your phrase and veine of penning sweete and patheticall, your allusions divine and comfortable. I say at once, & think, omnia in illo libro spiritum divinum olent: wherefore my counsell unto you is, that you would make this your book live by printing which may make

many

many live from ſinning. Gods good ſpirit hath not moved you to take this good paines now to bury the fruit, ſo ſoone as it is borne and none profited, but that it ſhould be preſented unto the world, to live, when you are dead; fœlix & formoſa proles; *bee not then ſo unnaturall, now to ſtifle it in the Cradle, or caſt it with* Moſes, *to drowning; it is worthy the nurſing and bringing up of a Princes daughter, and your honourable patroneſſe; The Church looketh to have good ſervice of it, the Vniverſity, the Colledge your mother, your friends*

friends expect credite and commendation by it; your selfe the Father of it, will no doubt, have great joy of it: go forward then on Gods name; and christen it to the world; and so I leave you, with my heartiest commendations, longing to see that printed, which is now so neere written, I could scarce reade it. From Lincoln Col. the 6. of August, 1600.

Your assured loving friend,

R. K.

The Preface to the godly *READER.*

THAT Religion is ſomewhat out of joynt, when chriſtian converſation goes not even as it ought, with Chriſtian profeſſion, it is ſo apparant that it cannot bee denied; for ſuch and ſo ſenſible is the defect, that thereby the whole body is not a little blemiſhed.

2 Thoſe whoſe hearts deſire is, that Iſrael may be ſaved, and whoſe true charity is wont to beſeech God for the good of al, have not onely lifted up humble hands to heaven, but alſo endevoured

voured by painefull labours to ſeeke (as much as in them lieth, and ſo farre forth as the times may permit and ſuffer) the beſt redreſſe in this caſe they could: ſome by ſubſtantiall anſwering, and ſoberly aſſwaging the turbulent humours of thoſe men on both ſides, whoſe private fancies have much hindred higher proceedings in matters of faith (refuted they may be, and are, quieted they will not bee) others by devout and learned exhortations, in ſeeking to make a ſtay of thoſe evils, which Atheiſme and want of the feare of God would in great likelihood bring upon this declining world, both labouring for their times, to keepe ſome remembrance of *IESVS CHRIST* in the mindes of men, before all bee too farre out of

ſquare,

ſquare, or come to unrecovera-ble ruine.

3 But here may we not de-mand of the diligent obſervers of our imperfections abroad, whoſe manner is, ſo much to ſtrike upon this one ſtring, and by this defect take occaſion to call in queſtion, nay to bring in open obloquy our Chriſtian cauſe; are none falne at home from the ancient ſincerity and harmeleſſe devotion of former and better ages of the Church? Some State-medling actions, thoſe uncharitable cenſurers, in cleane ſhutting out from the houſhold of faith, and hope of life, thoſe who have poore ſoules to ſave, as well as others, and beare, I truſt, as true a love to Chriſt crucified, as themſelves, may put them in minde that we may

may all beare a part together in that ſong of mercy, *Aſpergas nos Domine*, Cleanſe us, O Lord.

4 May wee not all bethinke our ſelves on both ſides, whether theſe bee not the dayes whereof our Saviour Chriſt ſpake, *wherein iniquity ſhould abound?* Was ever that old complaint of *Hilary* more truly verified: *Dum in verbis pugna eſt, dum in novitatibus quæſtio eſt, dum in ambiguis occaſio eſt, dum in conſenſu difficultas eſt, jam nemo Chriſti eſt*, while there is ſtrife in words, while ther is queſtion in invocations, while occaſion in doubts, while there is a way-wradneſſe in conſent, none is of Chriſt.

This nipping and gauling of one another, and this eager purſuit of the living, and troubling the very aſhes of the dead (who cannot

cannot anſwer for themſelves) is farre from that charity, that *hopeth all things*, and the counſell of that ſpirit that bids us pray one for another.

5 To ſee what wit and learning is wont to do in toſſing the teſtimonies of ancient records to and fro; nay, which is more, in wreſting the very Text of holy writ, upon the tentres of our owne diſpoſitions, would ſo amaze him that ſhall reade over with adviſement, the controverſies of theſe times, as hee ſhall thinke ſome of them, rather diſcourſes to try maſtery, than otherwiſe ſincere travels imployed for GODS glory, and his Churches good.

6 Now God of his mercy grant, that once this froward croſſing world may draw to a Chriſtian

Christian harmony, that we may have lesse fighting, and writing for the Religion, and more endeavouring on all parts, to become as we ought more religious, that so this little Arke of Christs Church may now in the coole of the evening, with a soft gale, draw home-ward, and wth old *Simeon* imbracing Christ make ready to depart in peace. It is the Wise mans advice to every one, *Remember thy end, and let enmity passe.*

7 And thus much we beseech at their hands in whose hardest judgement our cause is so feeble, that setting aside all private respects, they would at last consider whose gratious protection hath defended so long his and our cause, whose loving and watchfull eye hath preserved him

him who is, (*and God grant long may bee*) the ſtaffe of our peace, calling to minde that of our Saviour, *If you will not beleeve mee, yet beleeve me for my workes ſake.*

8 For thoſe buſie ſpirits neerer home, who would needs governe, before they have well learned to obey, and at their firſt bourding, muſt needs ſit at the helme to guide all: how raw, how unskilfull ſoever: but experience hath long time ſince taught the world, by the ruine of the Eaſterne Church, how dangerous it is to ſaile in a Ship where the Pilots are of diſpoſition to bee quarrelling within themſelves.

Theſe mens new deviſes in matters of meere conceit, have long ſeemed unto themſelves better than all the wiſdome of the

the world. But may we intreat them at the leaſt, to recount with themſelves their owne folly, in making it (as they have done) a perfection of godlineſſe, to call and reckon others ungodly: And this curſed ſcoffing at *Noahs* nakednesſe, a ſport to delight their ſowre auſterity.

9 Would to GOD theſe ſtrange-minded men would liſten to the grave counſell of St. *Chryſoſtome*, *Quod ſi cupiditate judicandi judex eſſe velis, ſedem ego tibi oſtendam, quæ magnum quæſtum tibi conferet, & nulla animi labe maculabit: ſedeat mens & cogitatio judex in animam atque conſcientiam tuam, adducas omnia delicta tua in medium, dicas tecum, Quare hoc vel illud auſus es?* If with a deſire of judging thou wouldeſt needs be a judge, I will ſhew

ſhew thee ſaith he, the judgement Seat which ſhall be gainefull unto thee, and no way touch thy conſcience; let thy minde and thought ſit downe to give ſentence, call forth all thy offences, and begin to ſay with thy ſelfe; why haſt thou done this, or that?

10 This private examining of themſelves, would ſoone make theſe publike controllers of all others, by plauſible pretences of reformation, to looke neerer home, & amend in themſelves where much is amiſſe. St. *Paul* blamed their courſe, whoſe manner was to goe from houſe to houſe. *Eſau* that loſt the bleſſing, was hunting abrod; but *Iacob* that had the bleſſing and the inheritance, did keep at home. The juſt man, ſaith *Salomon*, is the firſt accuſer of himſelfe, and *Iu-*

da

da ſpake humbly of an offendor, when he ſaid; *She is more righteous than I.* Gen. 38. 3.

11. Let theſe men know that obedience is better than ſacrifice, and that he who is wont to give grace unto the humble, is alſo ſaid to reſiſt the proud. Be they well aſſured, this ſlight ſtuffe will ſhrink when it comes to the wetting. This counterfeit coine will prove droſſe, when it ſhall be put to the great trial. An eaſier matter it is for deviſers to reprove others, than to amend themſelves. So it is, that *theſe who have a blemiſh in their eye, thinke the skie to bee ever cloudy.* Nothing more common with troubleſome diſpoſitions, which have not knowne the way of peace, than to be ever contending, ſeldome contented, what cauſe

cauſe ſo ever there be otherwiſe to be thankfull unto God.

12 The Lord by the Prophet *Malachy* ſaith, *I have bleſſed you:* the unthankefull people replyed, *Wherein haſt thou bleſſed us?* If all be not anſwerable unto ſome mens conceits, all is amiſſe, no bleſſing of God is acknowledged, no thankefullneſſe at all remembred. To let theſe alſo go with their childiſh proceedings, men are men, *Truth* is *Truth:* little need have we, did wee bethinke our ſelves well, in this caſe to complaine: worſe wee may feare: better to come wee doe not hope for: our rather wanting than enjoying, may make poſterity to acknowledge our preſent good, in which caſe the religious and well-diſpoſed may devoutly ſay, *O Lord, eſta-*

Pſa. 15. 28, 29.

bliſh the thing that thou haſt wrought in us, for thy Temple ſake and Ieruſalem.

13 A third ſort there is, who ſeeing the world divided into ſo many parts, care in effect for neither; of theſe kinde of men, the Apoſtle could not ſpeake but with weeping: And ſure what more lamentable, than that thoſe men, who beare the name of Chriſtians, ſhould live like Pagans and Infidels, and ſay in their hearts with the foole, *There is no God.* Is not that of the ſame *Prophet* found true in theſe mens manners? *Man that is in honour may bee compared unto the beaſts that periſh:* I thinke, ſurely ſaith Saint *Bernard*, If the beaſts could ſpeake, they would call godleſſe people beaſts.

Ber. in Cant.

14 The danger great, the perill

rill imminent, no feare of God, no remembrance of the ſtate preſent, or that to come: if ever it were needfull, it is now needfull, comparing what men are, with what they ſhould be, to call this world to remembrance of it ſelfe, that it goe not away in a ſleepe of ſinne. *If I am a father* (ſaith God) *where is my love? If I am a Maſter, where is my feare?* If there be a heaven, where is our care in directing our lives for the obtaining the ſame? If there be any thing to do theſe men good, a remembrance of their morrality, and applying themſelves to learne to dye, ſhould at leaſt ſomewhat availe. Mal. 2. 6.

13 The hand-writing once againſt *Baltazar*, cauſed his very heart to ſhake, and his knees to knock together, *Mene, Mene, Tekel,* Dan. 2. 5.

Dan. 25. *kel, Peres.* The word *Mene,* God hath numbred thy dayes, *Tekel,* thou art weighed in the ballance. If men take not heed in time, it may be written of every one whose dayes are in the numbring, and we may feare lest the hand write *Peres* too, which may make all to consider both what they are, and what they shall be.

16 When we see others dead, we may consider we shall shortly doe the like, and take part in the same lot, that they have done before us. *Ruina præcedentium est admonitio subsequentium,* the fall of them who went before, is the admonition of them who follow after. In the meane season, if death be an enemy as it is, saith the Apostle, then let us watch it as an enemy, prevent it as an ene-

1 Cor. 5. 2. mie, that so we may be able to endure

endure the assaults thereof when need requireth, and at the houre of our departure, rather rejoyce than feare.

17 Hereupon this present discourse of *Learning to Dye*, shall first lay before thee (good Christian Reader) how necessary it is, in the first place for every one to enter into a serious remembrance of his end, and the manifold reasons that should move him to this remembrance.

18 Amongst these reasons, especially the meditation of his estate present, and the sundry afflictions incident to the same.

19 Correction causeth the scholler more painefully to apply himselfe unto his lesson: and doe not the chastisements in this world cause us the rather to bee more industrious in this learning?

ning? the meanes that call us away from so good a labour, are mentioned, and the manner how to avoid these meanes.

20. To make an entrance into this so solemne a subject, I was some time since occasioned by the treatable visitation, and most Christian end of that very worshipfull Knight, Sir *Robert Southwell*, whose approoved service in this Common-wealth, and good reputation in his countrey, is well knowne unto many: but of whose true heart to Godward, both in the time of his life, & at the houre of his death, my selfe can truly relate, before others. If there be (as without doubt there is) a duty which we owe unto the faithfull departed, and a good remembrance to bee had of those happy soules; then might

might I not omit a reverend mention of him, whoſe portion I truſt aſſuredly is with God.

21 Looke what a mournefull minde during the time of his ſo Chriſtian a viſitation could at times conſider of, and obſerve in private, I have beene ſince by ſpeciall motives drawne on to make that poore labour publike, as a diſcourſe proper unto the time. For although a conſideration of our departure from this world bee a ſubject not unfitting all ages; yet ſeeing we are fallen into thoſe dayes, wherein many live as if they ſhould never dye, and dye, as if with death all were done, and when they come to depart this world, they are ſo farre to ſeeke in a right diſpoſing themſelves to God, as if they ſeldome or never entred into

any earneſt conſideration of the ſame at all.

22 Neceſſary are thoſe many Treatiſes which tend to the amendment of life: for it is both an old ſaying, and a true ſaying, *benè vive, & benè morieris*, Live well, and Dye well; but becauſe upon our laſt conflict dependeth our eternall victory, againſt the profeſſed enemy of our ſoules, the well behaving our ſelves in this combate, muſt needs of all other bee moſt neceſſary. To guide the ſhip along the ſea, it is no doubt a good skill, but at the very entrance into the haven, then to avoide the dangerous rockes, and to caſt Anchor in a ſafe road, is the chiefeſt skill of all. To run the race in good order, is the part of a ſtout Champion, but ſo to runne towards the end

end of his race, that he may obtaine the crowne, is the very perfection of all his paines. Than a good life, what more Christian-like? but after that passed, to dye in the faith and feare of God, what more divine? Wherefore to order aright the upshot of our owne time, and fare-well from this world, what more behovefull, if we respect our selves? but in these occasions to bee also helpfull unto others, what more charitable, if wee respect the communion of Saints, and that common joy we receive in the good of all!

23 We are charged not to let men live loosely, and most unchristianly to depart this world, to lead their lives, and to go out of their lives without order: what men doe is one thing, what

we wish were done, is another. God knowes and many can witnesse, how often, how earnestly we cal upon this careleſſe world to remember that high and weighty buſineſſe of the ſoule men have in hand. Though there be not in uſe, *Vnguentes cum oleo*, which we finde rather appropriate to the former times of the Church, and neereſt unto the Apoſtles themſelves, yet we ſay with S. *Iames*, *Infirmatur quis? inducat Presbyteros*. And to this end is our Church-forme of prayer ſet downe, *An order for the viſitation of the ſicke*, ſo entituled.

24 We wiſh as heartily as any Chriſtians can, that once the holy exerciſes of faſting and prayers, were more devoutly put in practice than we ſee, and ſorry to ſee they are not. We re-

verence

verence antiquity, wherin without all queſtion, God was more carefully worſhipped, memorable deeds of devotion and hoſpitality, to his glory, more cheerefully performed: what is conſonant to faith and good manners, wee allow and commend even in thoſe, who ſeeme other in the opinion of many, ſo farre different from us, and wee heartily wiſh that men might ſee our good workes, *And ſo glorifie our father which is in heaven.*

25 It is ſaid of *Ariſtides*, who perceiving the open ſcandall likely to ariſe, by reaſon of contention betwixt him and *Themiſtocles*- to have beſought him mildely after this manner; Sir, we both are no meane men in this Common-wealth, our diſſention will prove no ſmall offence unto ma-

ny;

ny; good *Themiſtocles* let us be at one, and if we will needs ſtrive, let us ſtrive who ſhall excell the other in vertue and love.

The Elements though in quality diverſe; yet doe they all accord for the conſtitution of the body naturall: what ſhould chriſtians but accord for the conſervation of the Church (that they be not a ſhame to Iſrael) which Church is a body myſticall? Wee are all ſheepe of that fold, wherof Chriſt is the Shepheard: we are all ſtones of that building, whereof he is the Corner ſtone, we are all branches of that Vine, whereof he is the ſtocke: We have but one *God* for our father, that created us all, one Chriſt Ieſus our Saviour, that redeemed us all, one Holy Ghoſt to our Sanctifier, that doth adorne us all.

all. We are but Pilgrims and ſtrangers, and we ſhall one day finde, that a peaceable Chriſtian life, with a good departure from this world (whereof I ſhall ſpeak towards the end) ſhall ſtand us more in ſtead than all the world beſides, when after much jangling, and beating our braines in matters of contradiction, wee ſhall perceive that this charitable Chriſtian-life was worth all: and therefore beſeech we God, the Author of all good gifts, that *mercy and truth may meet together, and righteouſneſſe and peace may kiſſe each other*, and that his glory dwell in our Land, untill we come to dwel in the Land of glory.

Et



Apoc. 20. 11.

Et vidi Thronum magnum, candidum, &c.

And I saw a great white Throne, and one sitting upon it.

And the dead were judged, &c.

The

The Contents of the *Chapters.*

WHerein is shewed, that as the most holy life of Christ ought to be unto Christians a paterne of living well, so also his most holy death ought to be to them a paterne of dying well.

2 *An Exhortation, moving every one to apply himselfe to learne to Dye Christianly.*

3 *The cause why men so seldome in these dayes, enter into a serious remembrance of their end.*

4 *How behovefull it is for every Christian man, soberly to meditate of his end.*

5 *That the estate and condition of the life present, may justly move us to this consideration.*

6 *That the meditation of the life to come may also move us to this consideration.*

7 *That wee need not feare death, much lesse the meditation thereof.*

8 *That*

8 *That the affections of the minde which are incident in the life of man may move him to meditate of his end.*

9 *That the griefes of body may also move him to this serious meditation.*

10 *That it concerneth every one in time of health, to prepare himselfe for the day of his dissolution.*

11 *The estate and condition of life wherein the Christian should ever stand prepared for death.*

12 *How the Christian man should demeane himselfe, when sickneſſe beginneth to grow upon him.*

13 *How he should dispose of worldly goods and possessions.*

14 *How necessary it is for the sicke (leaving worldly thoughts) to apply his minde to prayer, and godly meditation.*

15 *How when sickneſſe more and more encreaseth, the sick party may be moved to constancy and perseverance.*

16 *How they who seeme unwilling to dye, may be advertised thereunto.*

17 *How they may be induced to depart meekely, that seeme loth to leave worldly*

worldly goods, wife, children, friends, or ſuch like.

18 How the impatient may be perſwaded to endure the paines of ſicknes and death peaceably.

19 How they are to be comforted, who ſeeme troubled in minde, with a remembrance of judgement to come.

20 How the ſicke, in the Agony of death, may bee prepared towards his end.

21 In what manner the ſicke ſhould bee directed by thoſe, to whom this weighty buſineſſe doth appertaine.

22 The manner of commending the ſicke into the hands of God, at the houre of death.

23 A conſolation to all thoſe who lament and mourne for the departure of others.

24 That they which undertake any dangerous attempt, either by Sea or Land, ſhould beforehand make themſelves ready for God.

25 A briefe direction for ſuch as are ſuddenly called to depart the world.

26 An admonition for theſe, who at any

any time finde themſelves troubled with evill motions, to commit fearfull and heynous attempts vpon themſelves.

27 A conſolatory admonition for thoſe who are often over-much grieved at the croſſes of this world.

28 An admonition to all, while they have time ſpeedily to apply themſelves to this leſſon of learning to dye.

29 The great folly of men in neglecting this opportunity, or time offered to learne to dye.

30 Therein is ſhewed, that among other reaſons, this learning to dye may juſtly move us to lead a Chriſtian life, in holy converſation and godlineſſe.

31 Wherein is ſhewed in the laſt place, that a conſideration of Chriſt his ſecond comming to judgement, ought to move every one to live religiouſly, and to apply himſelfe to this leſſon of learning to dye.

Oh

- Oh that men would consider
  - Things past.
    - 1 the good omitted in —
      1. Not providing for a time to come,
      2. Neglecting the day of grace,
      3. Desisting from doing well.
    - 2 The evill committed against —
      1. God by disobedience,
      2. Their neighbour by hurt done,
      3. Themselves by consenting to sinne,
    - 3 The time lost which is —
      1. Precious,
      2. A benefit from God,
      3. Irrevocable.
  - Things present
    - 1 The shortnes of life, which —
      1. Flieth as a shadow,
      2. Fadeth as a flowre,
      3. Is onely certaine in uncertaine.
    - 2 The worldly vanity whereby —
      1. The covetous are deceived,
      2. The earnall led,
      3. The proud caught.
    - 3 The space given to repent wherein —
      1. Our estate should be remembred,
      2. Our passage considered.
      3. Our good foreseene.
  - Things to come
    - 1 The day of death, account — When we must answer for our
      1. Thoughts,
      2. VVords,
      3. VVorkes.
    - 2 The day of death, which is
      1. At hand,
      2. Sure,
      3. Vnsure.
    - 3 The day of judgement, which is —
      1. The last doome,
      2. To the evill fearefull,
      3. To the good joyfull.

Disce Mori.



Iob 17.1.

Solum mihi ſupereſt Sepulchrum.
The grave is ready for me.



Diſce Mori.

Learne to Dye.

Chapter I.

Wherein is ſhewed, that as the moſt holy life of Chriſt ought to be unto all well-diſpoſed Chriſtians, a patterne of living well; ſo alſo his moſt holy death to bee unto them a patterne of dying well.

THAT the moſt holy life of our Lord and Saviour Ieſus Chriſt, is and ſo ought to be unto all well diſpoſed Chriſtians, a patterne of living well; ſomewhat hath beene ſpoken in the Treatiſe before going, of *Learning to live.*



Diſce Mori.

Learne to Dye.

Chapter I.

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Now it remaineth, that in the second place it bee shewed (by GOD his assistance) by way of introduction into this present Treatise following, of *Learning to Dye*, that the most holy death also of Christ our Redeemer, is, and ought to be unto us Christians, a paterne of dying well. It is a knowne axiome in Divinity, *Omnis Christi actio est nostra institutio*; every one of all Christ his actions serve for our institution; for if they be actions of his Deity, then they serve for the strengthening of our faith, and if they be actions of his humanity (amongst which, his manner of dying is one, of all other to be observed) then doe they serve for our instruction, both of living well, and dying well.

Now that Christ our Saviour his most holy manner of dying ought to bee unto Christians a patterne of dying; it is the collection of two of Christ his great Apostles themselves, *I meane* Saint *Peter*, and Saint *Paul*; Saint *Peter* in his first Epistle 2.21. *Christ* saith he, *suffered for us, leaving*

us

us an example. that we ſhould follow his ſteps: Chriſt ſuffered for us leaving us an example; did this ſuffering of his tend onely to his ſuffering of the preſſure of this life onely? no aſſuredly: his ſuffering, leaving us an example, did extend it ſelfe unto his ſuffering of death: in the manner then of his moſt holy death, Chriſt hath left unto us a patterne of dying holily. Saint *Paul*, *Hebrewes* 12.1,2. *Let us runne* (ſaith he) *with patience unto the race that is ſet before us*; but what was this race? ſure a conſtant ſuffering of death, of which he had ſpoken at large in the Chapter going before, laying there downe, the memorable examples of many excellent men, in their conſtant manner of dying. Now to encourage Chriſtians to run this race of dying, he propoſeth unto them the example of examples, ſaying;

Looking unto Ieſus the Author and finiſher of our faith, as if he ſhould have ſaid, if you wil learne to run wel your laſt race, death, (a race we muſt all run ſooner or later) yea, if you will ſo run

this race, that you may obtaine the Garland at the end of your race: what is then to be done? Looke unto Iesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising shame, is set downe at the right hand of the Throne of God. Look saith the Apostle, for you have a good patterne unto which you may profitably look, and by looking learne for to runne, that you may at the end of your race, obtaine the crowne of eternall glory, looke unto Iesus the Author and finisher of our faith; a faith that maketh beleevers happy. Looke unto Iesus, or unto his suffering death; or unto the manner how he suffered death before he entred into glory. Into glory he entred but first he suffered death, proposing unto himselfe this glory, he endured the crosse, and despised the shame; that is, he meekely endured that dolorous and ignominious death of the crosse, which he suffered for us sinners to take view, as in a faire table of the behaviour of our Redeemer, both before

before and at the time of his ſuffering death, out of the holy Evangeliſts relating the ſame, concerning his humility before; *Marke* 10.33. Our Saviour, ſaith he, being now about to go unto Ieruſalem, where not long after he ſuffered death, he ſaith unto his Apoſtles; *Behold we go up to Ieruſalem, and the Sonne of man* (as it were ſpeaking of ſome other rather than of himſelfe) *ſhall bee delivered unto the chiefe Prieſts and Scribes, and they ſhall condemne him to death, &c.*

It was ſtrange that Chriſt being now in Galilee, ſhould know before what ſhould befall him at Ieruſalem: more ſtrange, that knowing what ſhould there befall him, to wit, the ſuffering of death, he ſhould notwithſtanding willingly goe thither, and goe to with an *Ecce aſcendimus*, behold we aſcend or goe, not an *hei aſcendimus*, alas, we aſcend, or goe to Ieruſalem; the Lambe goeth as meekly unto the ſlaughter as unto the Paſture. In this manner did our Saviour meekely diſpoſe of himſelfe to his

death, as in his life time, his patience was ſuffering all things, his prudence fore-ſeeing all things, his clemency pardoning all, his humility even extending it ſelfe to the waſhing of his Diſciples feet. So alſo toward the period or end of his life, his fortitude was enduring all things, even the terrors of death, his charity ready to lay downe his life for his very enemies, his obedience (which one calleth the Key of Heaven) his obedience, I ſay, unto death; yea, unto ſuch, and ſuch a death, ſo ignominious, ſo dolorous.

Againe, touching his behaviour before his death, how did he in his ſupper-Sermon, which was full of tender effections, as a Pilot in a calme tel the Mariners before of a tempeſt to come, as a Captaine in an Army animate his Souldiers before the maine battell began, as a Father at his death give his children and friends about him good and godly inſtructions at parting: which manner of inſtructions of all others are wont moſt of all to move the hearers, when the givers of inſtructions

ctions have no long time to inſtruct, or give inſtructions any more, being now taking (as Chriſt our Saviour at this time was) their farewell of the world. Now a little before his departure, how lovingly did he celebrate with his Apoſtles his laſt Supper; leaving them, and us all proviſion for our laſt journey; A proviſion to be often received, moſt eſpecially towards our end, to our endleſſe comfort. In the behaviour of our bleſſed Redeemer a little before his death, let us conſider of ſome particulars onely; for to inſtance in all, would require a large diſcourſe: what ſhould I ſpeake of his ſequeſtring himſelfe from the aſſembly of the Apoſtles, to give himſelfe unto prayer? Doth not this ſhew that in all our diſtreſſes, eſpecially when the time of our departure out of this world is drawing on, then we ſhould of all other eſpecially ſequeſter our ſelves to prayer? and with *Ezekiah* turne our ſelves to the wall to bemoane our caſe alone with our good God, who expecteth that we ſhould

ſend up to him our ſighes and Prayers, that he may ſend downe to us his comforts, and mercies. Let us further obſerve in our Saviour before his ſuffering, his admirable ſilence; at which *Pilate* wondered, and had *Pilate* knowne what a one he was, he might have wondred indeed, his ſilence might argue his minde wholly fixed upon heaven, and heavenly things: upon ſuch things (when we are drawing to our end) our mindes ought chiefly to be fixed. During the very time of his ſuffering, if we obſerve it, in the Evangeliſts we ſhall finde, that his cruell tormentors could not wreſt from him, ſo much as an angry word; nay, ſo farre was he from this, as that he prayed for them who at this time tormented him; Him, the moſt innocent that ever lived in the world; to behold him ſo maliciouſly purſued, ſo unjuſtly condemned, ſo lamentably murthered, as never was any before him, and yet amidſt all to pray for his perſecutors, what an example of charity for us was here? The time of our departing

departing hence, is a time of forgiving all the world, and asking forgiveneſſe of all whom we have any wayes offended, a time of making reſtitution where wrong hath beene offered; at leaſt of taking order that reſtitution be made, as much as in us lieth.

Now, now is the time when all mention of our owne merits ought to flye away before the very cogitation of God his tribunall, they are not patches of our owne workes, that then will overcome and cover our ſinnes, it muſt be the Robe that tooke a deepe ſcarlet Dye in the Paſſion of the Son of God, that muſt hide and cover all our offences: now is the time when wee turne away our eyes from our owne poore deſervings, and by faith fixe them onely upon the ſole merits and deſerts of our gracious Redeemer, upon whoſe mercies we are onely to rely. Againe, touching our Saviour his departure out of this world, as we ought at all times, ſo eſpecially at this, for to meditate of his bleſſed paſſion; and amongſt other meditations, when

we are now going the way of all the world, whom are we then to invocate? to wit, God our father in Heaven, *Whom have we in heaven but him?* Psal. 73. him did our Redeemer invocate, when he cried with a loud voice upon the Crosse, saying; *Father, into thy hands I commend my spirit*: Let the dying Christian remember the words of CHRIST dying, at this time remembring God to be a loving Father, not as he is a just Iudge. *Father*, saith he, *into thy hands I commend my spirit*. Our Saviour had before bequeathed unto his Apostles peace, unto his persecutors forgiveneſſe, for their unjust persecuting him an innocent, unto the penitent theefe Paradise, unto his deare Mother a loving Disciple, his garments unto the Souldiers to be divided among them; there remained only his soule to be bequeathed, this hee bequeathed into the hands of his Father, using the words mentioned in the 31. Psal. *Into thy hands I commend my spirit*, leaving out the words following to bee used of every

every faithfull beleever at the houre and inſtant of his departing, *Thou haſt redeemed me O God of truth.* It was S. *Auſtens* prayer, and it ought to bee every good bodies prayer; let thy laſt word upon the Croſſe (O my Saviour) be my laſt word at the time of my death: *Father into thy hands I commend my ſpirit.* But as the words, ſo the manner how our Saviour pronounced theſe words, is to be obſerved: when as the manner of men dying, the ſpeech is wont to wax fainter and fainter, towards their end, now cloſing the eye, now opening the eye againe, bowing the head now on the one ſide, now on another ſide, and laſt of all with a feeble voice they give up the Ghoſt: far otherwiſe it was with Chriſt our Saviour: for hee with a ſtrong crie and a loud voice, ſaid, *Father into thy hands I commend my ſpirit, and ſo he gave up the Ghoſt*: thereby ſhewing that his departure out of this life was full of aſſurance of his receiving up into glory, & ſo by him ought our departure hence to be, we truſting in

in the onely merits and mercies of our blessed Redeemer, who liveth and raigneth with the Father, and the holy Spirit, one God world without end. *Amen.*

And this shall suffice to be spoken in the first place of our *Learning to Dye*, propoſing unto our selves the best patterne for imitation of learning either to *Live* or *Dye* that ever the world had: the particular instructions touching this *Learning to dye* remaine to be handled in the Chapters following.

CHAP.

CHAP. II.

An exhortation moving every one to apply himselfe to this lesson of learning to dye Christianly.

TRue it is, that our abode here in this world, is an ordinance established of God, and may also in this respect be acceptable to man. To procure the continuance of life, by means ordained, is allowable: To avoide things hurtfull to the preservation thereof, is behovefull. Wilfully to hinder our owne health is not onely against the course of nature, but a way to tempt the very God of Nature. To wish either to be gone soone, or to stay longer in this earthly station, when it shall seeme good unto him, by whose appointment we all stand, is a part (saith one) of great ingratitude.

2 The time therefore allotted us to walke in, we may accept, untill God call us away with thankefull hearts: using

using that space to serve him in holinesse and righteousnesse. To desire with the Prophet, that *God, who hath taught us from our youth up, would not leave us in age, when we are gray-headed, untill we have shewed his power unto them who are yet to come.* With *Ezekias*, if it so please God, to doe him yet a little more service in the world: with Saint *Paul*, to be content to stay our dissolution, to bee helpefull to others: in which respect we may accept of, and wish (so it stand with the good pleasure of God) yet some farther continuance of our selves and others.

Psa. 7. 16.

Esa. 38. 4.

3 The true Israelite, in desiring so heartily the life and preservation of *David* their King, because when he should be taken from them, *the light of Israel would be quenched*, and many a good Israelite should (as *Iacob* said) *bring his gray haires with sorrow unto the grave*, did herein shew no lesse, dutifull than godly affection.

2 Sam. 21. 18.

Gen. 42. 38.

Notwithstanding, seeing that man hath here only a course to finish, which being

being finiſhed, he muſt away, ſeeing that life is a debt to death, who hath abſolute authority over all, then as the Prophet *Daniel* ſaid, *Heare acceptable counſell.* Nay heare, O man! counſell by the wiſeſt amongſt men from the God of heaven, *Remember thy Creator in the dayes of thy youth*, or at leaſt, before the dayes come, wherein thou ſhalt ſay, *I have no pleaſure in them*, that is, thy approaching end. It is ſufficient, ſaith Saint *Peter*, *That we have ſpent the time paſt, after the luſts of the Gentiles.* Time paſt, that is gone, and cannot be recalled. Now therefore, for Gods ſake be carefull for the time to come. That we are not borne Angels, we ſee; and experience doth ſhew we are all mortall: like the flower, wee have a time of growing, and a time of withering away againe, and bleſſed is hee that conſidereth theſe things: *Live well, and Dye well.* If we take heed in time, we may *Live*: and not *Dye*, we cannot. Neither are we to regard how long we live, but how well we live.

ὀφειλημα θανατου

Dan. 4. 24.

Eccl. 12. 1.

1 Pet. 4. 3.

4 To

4 To take then a *Religious remembrance* of our end, as a potion next the heart in this miserable world, that begins apace to wax sickly in the Doctrine of the *Resurrection*, and goes forward so coldly in the exercises of *christian piety*; will with God his helpe, be a warme and speciall preservative to the soule. To *Learne to dye*, is a lesson worthy our best, and best disposed attention; being a speciall preservative unto a happy end, wherein consisteth the wel-fare of all our being.

5 *David* who was for his learning a Prophet, for his acceptation, saith the Scripture, *A man after Gods owne heart*, was then very studious in his learning, when after watching and fasting, he besought God he might bee instructed, concerning the *number of his dayes, and the time hee had yet to live*: Like the carefull Scholler that breakes his sleepe, forsakes his meate, is often in meditation, when hee labours and beates upon some serious subject.

1 Sam. 13. 14.

Psa. 39. 5.

6 Now

6 Now therefore of all leſſons or learnings, then a Leſſon of Learning to Dye, what more weighty, what more divine? *Where is the Scribe, where is the Diſputer?* what is it to have the force of *Demoſthenes*, the perſwaſive art of *Tully* ſo great an Orator? What is it by Arithmeticall account, to divide fractions, and with the man of God, never to thinke of numbring the time wee have yet to live? what is it by Geometricall practiſe to take the longitude of the moſt ſpacious proſpects, and not to meaſure that which the Prophet calleth onely *a ſpan long?* what is it to ſet the *Diapaſon* in a *Muſicall concent*, and for want of good government to leade a life all out of tune? What is it with the Aſtronomer, to obſerve the motion of the heavens, and to have his heart buried in the earth? With the Naturaliſt, to ſearch out the cauſe of many effects, and let paſſe the conſideration of his owne frailty? with the Hiſtorian, to know what others have done, and to neglect the true knowledge

μεγαλωσυνα.

1 Cor. 1. 30

ledge of himselfe? With the Lawyer, to prescribe many Lawes in particular, and not to remember the common law of Nature, that all must dye, which is a Law generall? In a word, what is it for the deepest worldlings to be able by reaching policie, to compasse plots of high enterprise (as Doctors in that faculty) and dye (God knowes) like simple men? Surely all is nothing worth: for without this, all their policy is misery, and their knowledge ignorance. *If thou art wise be wise then unto thine owne soule.*

Ful. Epist. ad Gal.

As the rich man (saith *Fulgentius*) spoken of in the 16. of Saint *Luke*, was poore in all his pompe, and mourning in all his mirth: so are those who *Live*, and never *Learne to dye*: ignorant is all their knowledge. For why? the greatest *Rabbines* in these professions, may come with *Nicodemus* to be catechized in this learning, wherein, either as Babes they have not received the first rudiments, or as very trewants, have a little by rote, and so soone forget all.

7 Well

7 Well, the perfection of our knowledge is to know God, and our ſelves: our ſelves we beſt know, when wee acknowledge our mortall being. As men we dye naturally, as Chriſtians we dye religiouſly. In the Schoole of Chriſt, firſt, by mortifying the old man, wee endeavour to dye to the World. By our dying to the World, Chriſt is ſaid to come and live in us, and by our dying in the world, we are ſaid to goe to live with Chriſt. Gal. 2. 20.

Now therefore ſeeing to dye is ſo neceſſary, and to dye well is ſo Chriſtian-like, let every one apply himſelfe ſoberly to this learning, as the greateſt part of true wiſdome: Phi. 1. 23.

8 How many in the world be there that thinke themſelves wiſe, in beating their brains about frivolous matters (it is a common diſeaſe) ſome being more buſie to know where Hell is, ſaith Saint *Chryſoſtome*, then how to avoid the paines thereof: other pleaſing themſelves in pelting and needleſſe queſtions, to ſeeme ſingular amongſt men: when they come to depart *Chryſ. in hom. 31.*

depart this world, then they perceive they have ſpunne a faire thread, and they wearied themſelves in vaine: then conſider how they ſhould neither have applied themſelves as they ought.

9 Wherefore to grow more and more out of love and liking with theſe tranſitory delights, to break of by little and little from this wearieſome world to hie home ward, diſpoſing himſelfe for the day of his departure, is a courſe moſt beſeeming every wiſe Chriſtian. Let the vaine-glorious (who with the *Camelion* live by the ayre, and therefore is ſaid to be ever found gaping) let them, who have with the *Moone*, but a borrowed light in the world, not light in themſelves (and therefore are ſtill *waxing and waning:*) let them, I ſay, follow ſhewes, and ſhadowes, all which ſhall periſh in the twinckling of an eye: but let the wiſe Chriſtian man *Learne to die the death of the righteous*, that ſo he may live joyfully, *here and hereafter*. Pſ. 116. 15

10 That which fooliſh men are willing

willing to doe in the end, wiſe men doe in the beginning. Wiſdome it is with *Noah* to build an Arke, while the ſeaſon is calme: with *Ioſeph* to lay up ſtore in the dayes of plenty: and while the weather is faire, to bethink our ſelves of a tempeſt: In a word, when oportunity doth ſerve to follow a thriving husbandry, ſowing the ſeed of godly actions in the field of a repentant heart, that ſo at the Autumne or end of our age, we may reape the fruites of everlaſting comfort.

Gen. 6. 12. Gen. 41. 38.

We are for the moſt part even out of the world, before we ever conſider our condition in the ſame: and wee then begin to direct our courſe aright, when the time is come rather to make an end. Would to God we would remember that worthy ſaying of one when he was now drawing towards the period of his time; When I was a young man, my care was how to live well; ſince age came on, my care hath beene how to dye well. And of another, who brake out in theſe words: In this life now nothing

Quando iuvenis, curavi bene vivere, quando ſenex bene mori. Sen. Epi. 62. - Nihil ſuavius in hac vita quam ut quietus fiat exitus ex eadem: Aug. Mat. Mon.

thing is more ſweet unto me, then to prepare for a peaceable paſſage from the ſame. With *Martha*, we are cumbred about many things: *Mary* that ſate muſing, choſe the good part: *Vnum neceſſarium*, One thing is neceſſary: *Learne, O learne to dye. Salmon*, ſeeing God hath given me peace, I will build him a Temple; every carefull Chriſtian ought to ſay, ſeeing God hath given me ſpace to provide me for my end, ſure I will provide me to leave providing for the time to come, untill our laſt extremities, it is a part of great improvidence.

18 The enemy that is often looked for, doth leaſt hurt when he makes aſſaults. If this Baſiliske death, firſt ſee us, before we ſee it, there is ſome danger; but if we firſt deſcrie the Baſilisk, then the Serpent dieth, wee need not to feare. The tempeſt that is before expected, doth leſſe annoy, when the ſtorme ſhall ariſe.

He that leaveth the world, before the world leaveth him, thinketh of the day of his diſſolution: as the *Sick*

man

man harkning to the Clocke, ſhall give Death the hand, like a welcome meſſenger, and with *Simeon*, pray *depart in peace*. Yet that weather is faire, we may frame an Arke to ſave us from the floud: yet *Ionas* cals in the ſtreets of *Niniveh*: yet wiſdome crieth to all that paſſe by. *Uſquequo?* O how long will you love vanity? Yet the Angels are at the gates of *Sodome*, yet the Prophet wooes, *O Iuda, how ſhall I intreat thee?* yet the Apoſtle beſeecheth for Chriſts ſake that we ſhould be reconciled unto God.

Luk. 2. 29. Gen. 7. 5. Ion 3. 4. Prov. 1. 22

Hoſ. 6. 4.

2 Cor. 5. 20

To conclude, yet the Bridegroome tarries and ſtayes the Virgins leiſure, to have them enter with him unto the mariage ſolemnity. Lord, that they would make ſpeed and caſt off many meere vanities, ſeeing the joyes of heaven tarry for them. The pleaſures of this world, are pleaſures in ſhew: but the pleaſures that Chriſt hath laid up for them that are his, are pleaſures indeed.

Mat. 25.

God Almighty increaſe in our hearts a deſire of this learning, that ſo we may

live

live in his feare, and dye in his love to live for ever.

Chap. III.

The causes why men so seldome enter into a serious remembrance of their end.

CAn we sufficiently wonder, that the regenerate man, whom God hath made by grace, a contemplative creature, and by glory equalled unto the state of Angels, should bee so delighted in the affaires of this uncomfortable world, so enchanted with the Harlot-like allurements of sin, so carried away from himselfe, by the sway of sensuall security, as utterly to cast away all remembrance of this their end, and to become worse than an Idoll of *Canaan, which had eyes and saw not*, that is, to have a *Reasonable soule*, and understand not?

To induce the sons of men lightly, and loosely to passe over a religious remembrance of this their end, is the sleight

sleight of him, whose businesse was, and is; at, and since the fall of *Adam*, to slay soules, *Nequaquam moriemini*; Tush, saith he, you shall not dye at all: As if he would have the remembrance of death but a melancholy conceit: and lest it should make in mans heart too deepe an impression of the feare of God, he will have the forbidden tree to delight the eye, faire words to please the eare, and drive all away: *Eritis ut Dij.* Why? saith he, you shall be as Gods: when his drift was to have had them Divels. Gen. 3. 4.

3 By this we see, whose practise it is to make the world runne at randome as it doth, and so many graceless Libertines, by a careless course to passe over their dayes in vanity, their yeares in folly, so long untill they be taken by the *evill day*, when they thinke not of it, *as birds in the snare, or fishes in the net*, saith the Wise man, and so become utterly undone for ever. Eccl. 9. 12.

4 To muse of our end is none of our thoughts, aske our owne hearts and they will tell us, all this is true.

Act. 24.26 To heare Saint *Paul* ſpeake of judgement to come, is too chilling a doctrine for our delightfull diſpoſitions, and makes us cold at the heart, we cannot abide to ſtay upon ſuch auſterity: with *Felix* we are not at leiſure, for this jarring muſicke which ſounds not aright in the comfort of our worldly pleaſures, and therefore *will heare it another time*, haply not at all. By all which it is probable, that if any Phyſitian would take upon him to make men live ever in this World, what a multitude of Patients ſhould he have?

To think of Death, it is *Acheldama*, a field of bloud: but to let the time ſlide waſtfully, and our ſins increaſe dangerouſly, to promiſe unto our ſelves many dayes, to heare *Placentia*, and to be told of *peace, peace*, though ſudden deſtruction be never ſo neere, is our pleaſing ditty, untill the ſoule be rockt aſleepe in ſinne, and ſleepe as *Siſera* (which God forbid) he ſlept, but never waked againe.

1 Theſ. 5.3 Ier. 8.11.

Iude 4.21. Ier. 5.3.

5 Merciſull Lord, what will become

come of this at the last? If nothing else, yet the dayly instances of death before us doe evidently shew, what shall in like manner shortly betide our selves. The enterlude is the same, we are but new actors upon the stage of this world. The careless Libertine playes the foole: All are actors of severall parts: they which are gone have plaid their parts, and wee which remaine are yet acting ours: onely our epilogue is yet for to end. Our ancestors gave place to us, and so must we to a succeeding posterity, that shall remaine when we are gone: there is no remedy, it cannot be avoided.

1 It is a marvell above marvels that in a battell where so many before our eyes goe to the ground, paying the debt to nature daily, our remisse hearts can take no warning to enter into some remembrance of our state. The neighbours fire cannot but give warning of approaching flames. *Mihi heri, tibi hodiè*: Yesterday to me, to day to thee, saith the Wise man: whose turne is next, God only knowes, who Eccl. 38. 23.

knowes all. He that once thought but to beginne to take his eaſe, was faine that very night, whether he would or no, to make his end.

Luc. 12. 10

7 If nothing elſe, yet ſo many, ſo apparent preſidents ſhould move us to ſhake off this ſtrange forgetfulneſſe, unleſſe that complaint of *Cyprian* be alſo verified. We will not know that which we cannot but know. Good Lord, into what a dangerous Lethargie of the ſoule are we fallen? when ſo many ſad ſpectacles before our eyes, which are ſo often ſounding in our dulleſt eares, can nothing move, or at leaſt ſo little, as ſuddenly all is gone? Our moving is with *Agrippa*, *in modico tantùm*, but onely ſomewhat which by and by is forgot and gone, and ſo we thinke of our end by ſome cunning fits, and no more adoe. Our conſultations are; we will, and wee will not: and ſo with the ſluggard nothing is done.

Nolumus agnoſcere quod ignorare non poſſumus. Cyp. de vanit. ido.

What long diſcourſe have wee in greateſt meetings, but dead men are partly (if not chiefly) the ſubject of the

the ſame? How often heare we the ſolemne knell, when our ſelves can ſay; Well, ſome body is gone? Doe we not paſſe by the graves of many, who for age and ſtrength might have rather ſeene us leade the way? and yet for all this, we dreame, as if there were no death at all.

9 Go to, ſaith *Salomon* to the ſlothfull, ſleepe on, neceſſity will come upon thee like an armed man. Let fools, as they doe, but make a ſport of ſinne, and ſay with the old Epicures, why, what have we to do with death? They ſhall one day find that death will have to doe with them, when he ſhall ſtrip them into a ſhrouding ſheet, bind them hand and foot, and make their laſt bed to bee the hard and ſtony grave. Of which ſort of men that moane of *Moſes* may juſtly be renewed: *O that this people were wiſe, and would remember the latter things.* That they would call to minde, *The dayes will come*, and God knoweth how ſoone too, *When the keepers of the houſe ſhall tremble*, which are the hands, *when the ſtrong*

ὁ θάνατος ἐνδὲν πρὸς ἡμᾶς.

Deut. 32. 29

Ecc. 12. 3. 4

men shall bow themselves, to wit, the legges, *when they shall wax darke that looke out of the windowes*, that is to say, the eyes, *when the eares or daughters of musicke shall be abased, when the Grashoppers* or bended shoulders *shall bee a burden, when the wheele shall be broken at the cestern*, that is, the heart, whence the head draweth the powers of life; in a word, *when dust shall turne to dust againe*, the joynts stiffened, the senses benummed, the countenance pale, the bloud cold, the eyes closed, the browes hardned, the whole body all in faint sweat wearied. In which words *Salomon* exhorteth the young man to remember his Creator in the dayes of his youth, and withall bids him looke upon an old man, and there see a spectacle of infirmity indeed.

Ier. 22. 29. *O earth, earth, earth*, saith the Prophet, *heare*: the first *earth* may shew whence we were, the second, what we are, the third, what we shall be: and sure we cannot looke upon the earth, but me thinkes we should think of our graves.

10 Almighty God clothed our firſt Parents with the skins of dead beaſts, that when they ſaw what was about them; they might remember, by reaſon of ſinne, what ſhould become of them: when Chriſt ſhewed, at his *transfiguration* upon the Mount, *Peter* and *Iames* a part of his glory, he ſhewen them withall *Moſes* and *Elias*, two dead men, or departed from men, which might bee withall a remembrance of their mortality. When the Prophet *David* ſpake of mans uncertaine condition, and certaine end in the 49. Pſalme, becauſe it is ſo long before the moſt glorious amongſt men in the eye of the world, will remember themſelves to be but men; Firſt, he ſpeaketh unto all, *Heare, all ye people*: And leſt any ſhould thinke themſelves exempted, then unto all of all eſtates, *High* and *low*, *rich* and *poore*, one with another: and becauſe he would have it knowne to bee a matter of importance indeed, he ſaith: *My mouth ſhall ſpeake of wiſdome, my heart ſhall muſe of underſtanding*: uttering the ſelfeſame

Gen. 3. 21.

Mat. 17. 3.

Pſa. 49. 1. 2, 3, 4, 5.

twice over, as if wee might wonder what the Prophet had to say, which is indeed his owne wondering; *Seeing that wise men dye as well as fooles; that death gnaweth upon them, that their beauty shall consume in the Sepulcher; that they shall carry nothing away with them: that all their pompe shall leave them, when they goe and follow the generation of their fathers: yet for all this they thinke that they shall continue for ever, and their dwelling places endure from one generation to another, calling their Lands after their owne names. This is their foolishnesse*, saith he. And surely, as in many other things the wisdome of man is foolishnesse with God, so is it in this. Two Ships meet in the Sea, those in either of them thinke that the other goes, but they in their owne Ship thinke they stand still: so is it with men, they suppose onely others to come towards their end, but not themselves. The people of the Iewes had their burying places without the City, but Christians have them in, and neere their Churches, as if

it in their Devotions, there ought they to thinke both of Christs and their owne death. 1 Cor. 11.

11 *Ioseph* of *Arimathea*, a rich man, (as we reade in the Gospell) had a Sepulcher in his Garden: surely, in places where we take felicity, we should not, but have a mention by some good thought at least of our mortall being: In all other affaires we are often vigilant, but in this which is the chiefest of all, so remisse, as if it were but a game. It is not so, the matter is weighty. Ioh. 19. 31

Therefore if wee would watch Death, which in times of our greatest delights most watcheth us, and often taketh us too, then would we not live as we live, and sinne as we sinne, but give a thousand dalliances a bill of divorce, as if for their baggage dealing, we should have no more to doe with them: then would we spend the time which we were wont to passe over in fruitlesse pastimes, in good and godly actions rather, which are wont to follow men alive and dead.

But ſo long as we live without conſideration, and ſpend our dayes as if we had an eſtate of Fee-ſimple, or Patent at large to continue as we liſt, wee commit ſinne as eaſily as Beaſts drinke water, without remorſe, without feare.

12 One of the greateſt evils in the life of man, is a careleſſe neglect of Gods worſhip: One of the greateſt cauſes of this neglect, is the forgetfulneſſe of his end. Therefore (ſaith *Gregory*) doe ſo many caſt off all care of Chriſtian piety, becauſe they never care at all to minde their preſent condition, which is a condition ſubject unto vanity. *Greg. Mor*

When the Prophet *Ieremy* would ſhew the ſtate of *Ieruſalem*, to have become altogether irreligious, without mentioning many cauſes; he expreſſeth the maine cauſe in briefe, as thus, *Non eſt recordata finis*, Shee remembred not her end. So, by this we ſee, Sathan hath no more dangerous device to draw men from God like *Abſalom*, who ſtole away the hearts of Lam. 1.9. 1. Sam. 9.

of the people when they were going downe to doe homage to *David* their King, then by ſtealing from their hearts a remembrance of their end.

13 The *Panther*, as it is written of him, knowing how Beaſts flie from him, by reaſon of his ugly head which frayes them, thruſts onely his head in ſome ſecret corner, whilſt they gazing on his goodly ſpotted hide; nothing ſuſpecting their approaching end, ſuddenly hee breaketh out and prayeth upon them.

So this foule-headed *Panther* Satan, perceiving well how much delight men take in worldly pleaſures, hideth his deformed head; ſetting out his fine coloured skin, that is, the glory and vanity of pleaſant, but dangerous delights, whilſt in the meane time, they neglecting their enemy, their end: he ſuddenly ſeeketh to entrap and devoure them.

Wherefore men had need to bee prepared and vigilant in this reſpect, that they may be ever provided againſt his ſo ſubtill deceits, and *remember*

their

their end, before it end them; that is, before it be ſaid, as unto *Ahaziah*, 2 Reg. 1. 4 *Thou ſhalt not come downe from thy bed, unto the which thou art gone up*: And that which is chiefeſt of all; before the ſoule by a conſumption of ſinne pine to death.

14 Bleſſed Lord, who (were hee not careleſſe in the ſuperlative degree) would not ſometimes retire himſelfe from this comberſome world and remember that, which almoſt he cannot forget, *That he muſt needs dye.*

Aug. Ep. ad Dieſ. Why did God leave (ſaith St. *Auſtin*) the laſt day of our life unknowne to us? Was it not becauſe every day ſhould be prepared of us? which preparing wee may not neglect, upon paine and perill of loſſe for ever. Wherfore let them take heed in time, who paſſe over their dayes *Pharaoh*-like, *Atheiſt*-like: ſaying, *Who is the Lord?* when we ſhould have ſaid, who Exod. 5. 2. is *Pharaoh?* even a miſerable creature.

Eccl. 5. 4. *We have ſinned*, ſay careleſſe men, *and what evill is hapned unto us?* iniquity lies unto it ſelfe, and deceives ſinners.

ſinners. God is not mocked: be they well aſſured that death, like a Sergeant, ſent from above upon action of debt, at the ſuite of nature her ſelfe, will ſooner or latter atach and arreſt them all, and make them anſwer this high contempt, where God himſelfe is a party, at the Court of heaven.

Let them know that all muſt yeeld be they as ſtrong as *Sampſon*, as glorious as *Herod*, as mighty as *Alexander*, This Tyrant *Time* will ſweepe them all away: *Moſes* upon the Mount *Abarim*, *Aaron* upon the Mount *Hor*, *Methuſalah* after ſo many yeares. The holieſt, the healthieſt, where, or when we know not, all muſt downe when death commeth, wch death is like the Serpent *Regulus*, no charming can charme him. We dayly ſee it, and will not ſtick ſometimes our ſelvs to ſay as much. If any happen to mention that Proverbe, wherein ſome affirme *Hominem eſſe*, that man is a continuer for a day, or onely goeth forth to his labour untill the evening, as the Prophet ſpeaketh, We make it a ſpeech of courſe

Deut. 32. 49. Num. 20. 23.

Gen. 5. 27.

ἐφήμερον

course and custome, *We are all mortal*: tis true, but surely this we speak, *Magis usu, quàm sensu*, More of custome than feeling: for in very deed we remember nothing lesse, as if it were onely some arbitrable matter, or discoursitive, *and so we bring our yeeres to an end as it were a tale that is told.*

15 Of all other, we cannot sufficiently marvell, that old men, who for any long abode here, have not, *quod sperent quidem*, that which they may so much as hope for, when as now drouping nature putteth them in minde, that their continuance is not long, when bended back makes them looke downe, whether they will or no, and bids them thinke of their hearse or grave: to see these either addicted to the unsatiable desire of gain, or given unto the lightest behaviour of youth, shewes them to bee farre from this religious remembrance of their end. A Heathen Man would blush for shame, to see the unseemely matches and mariages of our time, wherein age and youth are yoaked together: a thing

Si iuvenis luxuriat, peccat, si senex, insanit. Sophocles.

thing ſo contrary in nature, ſo unſeemely in reaſon, as nothing more, and the inexcuſable folly of age, to be ſo farre from a conſideration of that which is ſeemely, both before GOD and man. *Tully* could ſay long agoe of evill governement amongſt men: Old mens weapons, what ſhould they elſe bee, but exerciſes of vertue? In Chriſtianity more fitter were it a great deale for them to be at their devotions, than to do often as they doe. *Iſaac* thought it time at theſe dayes to commune of bleſſing and of his end: *My ſon, let me bleſſe thee, I am old, and know not the day of my departure.*

Aptiſſima arma ſenum exercitationes virtutum Cicer. de Senec.

Gen. 27. 2

In the ſecond of *Samuel*, and nineteenth Chapter, *David* maketh offer to an old aged man *Barzillai*; that he ſhould goe with him, and be in his Court at Ieruſalem, in effect, to live delightfully; but *Barzillai* on the other ſide, maketh a contrary requeſt to *David*, that he might returne to *Gilead*, and dye in his owne Countrey, and be buried in the grave of his Anceſtors: as for any pleaſure that he could take,

2 Sam. 19. 33.

he

he ſaid, his time was gone, his ſenſe of taſting was decaied, for ſweet muſicke he did not affect, whoſe time of hearing was now paſt: if hee could for that little ſpace which remained, doe any good exemplarily, it was as much as they required. In this they doe as much labour in effect and more, that ſit at the ſterne and governe, as thoſe that toile and toſſe otherwiſe. But to move age to this conſideration of their departure hence; the very beholding of others that go before them, is in all reaſon ſufficient.

It is ſaid of *Paulus ſimplex*, an holy Man, who tooke his name of his manners, flying the occaſion of intiſements offered; trembling in body, but conſtant in minde, by devotion hee grew to a great familiarity with Chriſt ſo as upon conſideration of humane frailty, he wholly addicted himſelfe to the actions of piety, untill his dying day. Now the old man ſeeing ſo many goe before, ever fixed his eye upon his end. In like ſort, men well diſpoſed, as they draw neerer and neerer

per unto their end; are, or ought to be more devout every day than other, like those who diging in the Mine, are most busie, when they come neere where the treasure lieth, and do as the naturall motion, which is more forceable, as it commeth neerer and neerer to the Center.

16 When the third Governour over fifty, of whom mention is made in the second Booke of Kings, saw but his two fellow Captaines over fifty, devoured before him, they and their fifties, it went so neare his heart, that *for which he fell downe and besought the man of God, that his life might be precious in his sight.* How many fifties in late yeeres of mortality and war, have we seene or heard, to have bin devoured by death? how many of our fellow Souldiers in this spirituall conflict, in which we all fight, have we seene dye in the field? How many of our dearest friends have taken their leave, and gone before? and yet for all this, there is no comming to make humble supplication (I say not, to the man of *God*, but) 2 King. 1. 13.

but to God himselfe, that our lives and deaths may be precious in his
Psa. 116. 15. sight, as is, saith *David*, *the death of his Saints*. The Publicans, but hearing the Axe to be laid to the root of the tree, and that every tree which did not bring forth good fruit, should be hewen downe and cast into the fire, it made them come to *Iohn* the *Baptist*
Luk. 3. with their *Quid faciemus?* O what shall we doe to avoid these things? The men of *Niniveh* hearing but once of their imminent end, it wrought such and so great remorse in them, as they all out of hand *fasted*, *put on sackcloth*, and sorrowed for their sinnes.
Ionas 3.8. When we descrie things afar off, we doe not so well discerne them, whether they are so and so: After the same manner, when we thinke of our end, even a farre off, we doe not consider what wee are; how mortall, but we are forgetfull: as *Nebuchad-*
Dan. 2.5. *nezzar*, I saw (saith he) a vision, but it is gone.

17 Often hath God knocked at the doore of our hearts, to advertise us of mortality.

mortality. For, who is there that hath not ſometime experience in himſelfe, by feeling the infirmity of his declining nature, by avoiding the perils of apparant danger, beſides the ſundry warnings to this effect, whither he muſt? and here we may all wonder at the mercy and patience of God, who by theſe motives doth admoniſh us of our approaching end. But yet for all this, how little humbling of our ſelves is there before him whoſe dominion reacheth *unto the ends of the earth, whoſe power is above all powers, from generation to generation, world without end, who bringeth to the grave and raiſeth up againe.* 1 Sam. 2. 6

18 What a dangerous courſe is it, never to awake Chriſt, though the Ship leake, and be often in perill of drowning? never to thinke on God, untill we ſtand in need of him? never begin to live, untill we are ready to dye? never to call to minde that *time of times*, untill we heare the Trumpet ſounding? untill we ſee the Graves opening, the Earth flaming, the Hea- 1 Theſ. 4. 16. Iohn 5. 25. 2 Pet. 3. 10. Mat. 16. 27.

vens

Mat. 2. 41. Apo. 6. 16. vens melting, the Iudgment hastning, the Iudge with all his Angels comming in the clouds to denounce the last doome upon all flesh, which will be unto some *Woe, woe*; when they shall crie unto the Mountaines to cover them, and for shame of their sinnes hide themselves, if it were possible, in hell fire. If we have any feare, this should move feare: if any remembrance, this should cause a carefull remembrance of our end. O consider, saith the Prophet, you that forget *God.*

Psa. 50. 22 *Lest he take you away and there be none to deliver you. Salvation is a matter of great earnest.*

Mat. 25. 3. Luke 2. 37 19 Our Saviour Christ by those Parables of the *Wise Virgins*, and *watchfull servant*; what else doth he teach his Disciples, and us all, but in so weighty a cause to be carefull indeed: We have as much need as any that ever lived under the cope of heaven, considering these sinfull dayes.

Gen. 6. 5. When God said, *The wickednesse of men is great upon earth*, it was time for *Noah* to prepare for an *Arke to save himselfe*

himselfe. When once the *crie of Sodome was ascended to heaven*, it was time for *Lot* to think of his departure unto the *Hill Countries*. As in the sick man, so in this world: After many strong fits when it begins to trifle idlely with every fancy, we may partly gather by these sickly signes, which way it is drawing, and say, *God of heaven helpe that world, for it is a weake world indeed.* Gen. 19. 14.

2 These be no dayes to live securely in: but rather time and high time is it for every one to amend one, that God may have mercy upon us all. Have we not example by them that *sleepe vntill the Bridegroomes comming*, that every knock will not be sufficient warrant to enter? By him that *wept for a blessing*, when it was too late, that every sigh will not be satisfaction for our sinnes? 'Tis most sure, and wee had need to looke to it in time: *where the tree falleth there it lieth.* And as the last day (saith Saint *Austen*) of our life leaveth us: so shall the day of doome finde us. To let all alone untill it bee too Mat. 25. 13. Gen. 17. 38. Eccl. 11. 3.

too late, was their folly, who long since were drowned in the floud. To cast only for wealth and ease, was his worldly wisdome, that made a sudden farewell from both; *when the night his soule was taken from him*, taken from him, and to not yeelded of him. To deferre all unto the last push, never entring into a religious remembrance of our end is an effect of that ill spirit, called sensuall security, which kinde of spirit is not cast out, but by fasting and prayer.

Chap. IV.

How behovefull it is for every Christian man, soberly to meditate of his end, which is his happy condition in the life to come.

IN the whole tenure of a Christian life, no part more heavenly than that we spend in a religious meditation, no subject more neerely concerneth the state of man, than often to

beate

eate upon a *remembrance of his end, which is his happy condition in the life to come*; wherein consisteth the centre of all his desires, the harvest of all his labours, his sure and most happy repose for ever.

How behovefull then is it for every one to sequester himselfe sometimes from incumbrance of the world, *Vacare Deo*, to be at leisure for God, and to call his best thoughts to counsell to this businesse of his soule: the manifold effects of so good a practise will easily shew and approve as much. For, who is there that with *Ezekias* will not faile to set his household, his life, his soule, and all in order, when once that of the Prophet *dispone domui tuæ*, offers it selfe? O man unto thy best, and best disposed meditation, set thy house in order: now there is, *Domus conscientiæ*, a house of thy conscience: *Domus corporis*, a house of thy body: *Domus familiæ*, a house of thy family: *Domus æternitatis*, a house of eternity. All these must be set in order by thee. The house of thy conscience by good life, Esay 38. 1.

life, wherein thou mayst live quietly according to that, *revertere anima in requiem*, turne unto thy rest, O my soule. The house of thy body, by keeping it pure, according to that of the Apostle, *This is the will of God, even your holinesse.* The house of thy family, by well governing it, and disposing of these temporall blessings at the last, according to this of the Prophet *Esay*, *Dispone domui tuæ*, set thy house in order. The house of eternity, by mercifulnesse unto the poore, according to that of our Saviour, *Luk.* 16.9 *Make you friends of the riches of iniquity, that when you shall want, they receive you into everlasting habitations.* Who is there that will not sit downe, and cast over his bils of account, before he runne too farre in Arrerages, that thinkes throughly he shall (before long be) heare his Masters voice to warne him out of office, *Iam non potuis villicare*, Thou shalt be no longer Steward.

1 Thes. 4.3

Luke 16.2

2 In a generality, how this or the like remembrance causeth a carefull direction

direction of al our life, whē any temptation doth come, that of the Wiſe man doth briefly expreſſe: *My ſonne, remember thy end, in whatſoever thou ſhalt take in hand, and thou ſhalt never doe amiſſe.* Eccl. 1. 10.

3 This remembrance, if it did ſinke into the heart, whereas often like a piece of muſicke, it ſoundeth in the eare, then would it worke better effects in the world, than commonly it is wont. If covetous men, who ſeeme poſſeſſed with ſpirit of having, who like *Moales* and *Ants* are alwayes turning in the earth. If the proud, who like Giants with contempt diſdaine the meaner of the world, who are made of the ſame mould as well as they are, did deepely conſider that of the Heathen, *Mors ſceptra ligonibus æquat*, that death equals all, and that al one of theſe dayes ſhall become a clod of earth, when the ſame Death like a ſtrait ſearcher will ſee that they carry away nothing with them, when they muſt ſtrike ſaile, when thoſe lofty lookes ſhall be laid full low, and all

their glory be eclipſed : ſome good thought to this effect, would make them keepe within compaſſe, and ſay
2Kin.5.18 with *Naaman* the *Syrian*, *God be mercifull unto us in this one thing*, that we thinke not oftner of our end.

4 Would any *Ammon* commit that freely in the ſight of God, which he
2 Sam.13. ſhameth to commit in the ſight of the meaneſt of al Gods creatures? Would any *Ahab* oppreſſe and wrong poore
1Reg.33.9 *Naboth*, if he did himſelfe remember, he were but a ſojourner, as were his forefathers, that ſhortly he muſt become wormes-meat ; and that after an evill courſe, he muſt then go to anſwer for all, when the heart ſhall feele for wrong offered, many a cold pull, and the ſin of oppreſſion lye upon the
Ioh. 22.3. ſoule as heavie as lead ?

Some there are (ſaith *Iob*) that remove the Land-marks, that lead away the Aſſe of the fatherleſſe, that make the poore turne out of their way : many are ſo farre from doing good, as not to harme others, may be accounted a great benefit received from them.

Doth

Doth not the crying ſinne of oppreſſion, like *Abels* bloud goe up to God: ſeeing there is *vox ſanguinis*, a voice of bloud, which is *vox juſtitiæ*, a voice of juſtice? aſſuredly it doth, it doth.

Is there an *Ite maledicti*, goe ye curſed, for them which doe not feed the hungry? and ſhall they goe free that take away the bread of the hungry? Is the puniſhment ſo great for them that lodge not the ſtranger? and is there nothing for them that wrong the fatherleſſe and ſtranger? If thoſe who clothed not the naked, finde it ſo hard a doome, what may they feare that take away the clothing of the naked? Well, there will come a day, when men may wish they had ſhewed mercy.

Mat. 25. 41.

Our inferiours (ſaith a godly Father) doe ſo looke for our mercy, as we at time of need would looke for Gods mercy. Our Saviour Chriſt, to forewarne Revolters, ſaid, *Remember Lots wife*: So it may be ſaid to adviſe all oppreſſors, *poore Remember Naboths Vineyard.*

Greg. Naz. de pauper. amand.

5 To call to minde that this world and the glory thereof ſo ſoone paſſeth away, that we are *here to day and gone to morrow*: If nothing elſe, yet with men of reaſonable capacity, this were enough (were it conſidered) to quench the thirſt of Avarice, to hold in the hand of revenge; in a word, to containe all men within the liſts and limits of a Chriſtian and conſcionable courſe: But becauſe this is not conſidered, therefore ſo many live, as though they had no ſoules to ſave. Such is the calamity of our time: *Non ſic erat à principio*, but it was not ſo from the beginning: when good men remember another world, conſidering they were not borne for themſelves, but for the good of others, and *nihil Deo ſimilius quam adjuvare quam plurimos*, that there was nothing more reſembled God, than the doing of good to as many as they could: This they remembring, they departed from the world, firſt in their deſires, then in deed.

Gen. 23. 4. The godly Patriarchs, in purchaſing onely

onely a place to bury in, what doth it elſe but manifeſtly ſhew unto ſucceeding poſterity, how mindefull they were of their departure hence? That Song of *Moſes* which the ancient Fathers ſay, the people of God uſed in forme of a daily prayer, to wit, the 90 *Pſalme*, wherein, both mans frailty is acknowledged; as alſo this Petition pathetically inferred, Lord, *teach us to number our dayes*: doth it not ſhew unto us, with what devotion they daily entred into a remembrance of their end. Pſa. 90. 12

Where is that mindefulneſſe of *Abraham* ſo great a Patriark, who confeſſed himſelfe to be but duſt and aſhes? Of *Iob*, who daily waited till his changing ſhould come? Of *King David*, who made no other reckoning of himſelfe, but to be onely a ſtranger amongſt them? of the Apoſtle Saint *Peter*, who counted his continuance here but an abode in a Tabernacle, which he ſhould ſhortly lay off? Tabernacles were onely for men in warfare, and Pilgrims; to ſhew while we Gen. 18. 17. Iob 14. 14 Pſa. 59. 12 2 Pet. 1. 13

were in these bodies, we are no other but men ready to remove. Of the old Christians, who comming to that Article in their Creed, *Credo carnis resurrectionem* I beleeve the resurrection of the flesh, should adde this speech *etiam hujus carnis*, even of this, pointing to some naked parts of their armes or hands, or alluding to that of the Apostle, *this mortall*. How far these were from setting their repose here in earth; Nay, how mindefull they were of their departure hence, we may hence easily perceive.

6 Amongst Heathen men, the Emperors, when they were crowned; and the Sepulchers of the dead Men were shewed unto them, and they asked what one should be made for them? thereby putting them in remembrance that they must looke for no other, but themselves shortly to have the like. The old Saints and Servants of God, (who lived in a continuall farwell from the world) did like wise Merchants, alwayes thinking of their returne, endeavour to take up Treasures by

by Bils of receit, where they ſhould ſtay and make their abode for ever.

7 *Iacob* was carefull for his journey to *Haran*: *Iacob* ſlept, the ſame night God ſhewed him a Ladder, the top whereof reached to heaven: *Iacob*, that is the journey which thou and all Pilgrims ſhould bee carefull of indeed, there is the great paſſage to heaven. Gen. 28. 1.

8 The Philoſophers, who ſaw no farther than the clouds of humane reaſon, perceiving the declining courſe of humane nature, could ſay, *The life of wiſe men, what ſhould it elſe be, but a continuall meditation of death?* But the Apoſtle telleth us in effect, the life of Chriſtians, what ſhould it elſe be, but a meditation withall of a better life after death? and therefore ſaith, *Set your affections on heavenly things, and not on earthly.* The nature of the earth is cold and dry: ſo are earthly affections to devotion and piety: the earth ſtands ſtill, and hath the circumference carried about it: ſo are Gods benefits about earthly-minded men, & they are not at all moved. The earth

doth often keepe downe the hot exhalations wch naturally would ascend: so doe earthly affections keepe downe many good motions, which would make us often enter into some good remembrance of God: the earth is heavie, and heavie things goe downeward: and therefore earthly affections goe that way, to observe withall what is required of us in the quality of the earth, which is to be fruitfull after tilling and manuring: so must we be after Gods graces, because the ground that receiveth blessings from God, and brings forth Bryers, is subject to a curse.

9 If any to exercise himselfe continually in this speculative remembrance, would keepe a Catalogue to this end, and often recite by name how many grave Counsellors, how many worthy men of Armes, and Gallants of the world, how many of his neerest familiars he had knowne within this few yeares to have flourished with their troups and traines after them, saying (Good Lord) *Hath*

not

not the pit ſhut up her mouth upon them? Are they not gone as winde that paſſeth, but returneth not againe? ſurely (ſaith *Iob*) *their houſes ſhal know thē no more.* Are they not dead and rotten, are they not all gone almoſt, as if they never had beene? might he not hereby call himſelfe to a remembrance of himſelfe? why ſhould men make ſo much account of this world, that is ſo vaine and tranſitory?

Againe, what more effectuall meane is there to make us ſhake off the allurements of this life, as *Paul* did the Viper into the fire, then this or the like religious meditation of our end? Acts 28.5

10 Almighty God would ſhew the Prophet *Ieremy* his will in no other place than a houſe of clay, the ſtate and condition of the deſpiſers of this world; to ſignifie, that we are beſt leſſoned where our fraile eſtate may be beſt conſidered. Ier. 18.3.

The Prophet *Eſay* muſt not ſay it, but cry it: To cry, a voice of moving and mourning: what muſt he cry? that all fleſh is graſſe, and the glory of Eſay 40.

man is as the flower of the field. He must not cry that poore men are grasse, or weake men are grasse, or old men are grasse, or some men are grasse, but all men are grasse: And that the glory or chiefe felicity of the world, is but as the flower of the field.

Ps. 10.12. The Wise man could not but wonder, why any should be puffed up with Pride, considering what he was: *quid superbis terra?* O earth (saith he) why art thou proud? As if all our pompe, and our selves too were no better than the ground we tread upon: *Formavit Deus hominem de limo terræ.* And God Gen. 27. made man of the slime of the earth: not of the fire or of the aire, lest he should be apt to mount or aspire in his owne conceit, but of the earth which occupieth the lowest place.

A strange case to see the meanes of our beginning, and yet to be arrogant and exalt our selves! to consider upon how weake a foundation we stand, and to care for nothing lesse? If we will needs be high-minded, would to God we would set our mindes *on heaven-*

venly things, or things on high. Col. 3. 2.

11 For conſideration, neceſſary it is, to thinke on that, which muſt neceſſarily befall: were it but onely for that which ſtands like the law of the *Medes and Perſians, Conſtitutum eſt omnibus ſemel mori*, It is enacted, that all muſt once dye: this were enough to caſt a cloud over all our faireſt delights: But the ſame *poſt autem judicium*, there is ſomewhat more behinde, and that is called the time of judgement. This once poſſeſſing the heart, there needed not ſo many Penall Lawes to deterre them and their affections (which are often ſo farre out of ſquare) from extreme impiety: amongſt lawes ſome are antiquated, as that of divorce, ſome changed, as that of circumciſion, ſome diſpenſed withall, as that of the Sabbath: but this, *Statutum eſt*, that all ſhall dye and come to judgement, it is neither antiquated nor changed, nor diſpenſed withall.

Therefore the remembrance of the foure laſt things, which the old Writers

ters ſo often mention : that is, the joyes of heaven, the paines of hell, the day of death, and the time of judgement to come, doe worke in us foure effects : the firſt is, a feare of God: the ſecond a carefulnes not to offend our neighbour : the third, a contempt of the world : the fourth, a deſire to live devoutly for the time to come.

12 The Cocke (ſaith one, fearing the Eagle, and the Hawk) hath one eye fixed on his meate, and the other often directed in the Aire : ſo a provident godly man providing before hand things neceſſary, hath reſpect unto the Eagle, or Chriſts comming in the aire to judgement, as alſo unto the Hawk, who is Death, therefore called *Rapax*, becauſe it ſuddenly ſeazeth and preyeth upon all.

Caſsian. 18 13 A generall reſtraint from evill (ſaith *Caſſianus*, an ancient Writer) is a mindefulneſſe of death, which the Ægyptians perceiving, thought a bare reſemblance thereof all trembling and ſhaking, brought in at their ſolemneſt feaſts, to be a ſpeciall meane to move the

the beholders to all ſobriety,

14 The *Centurion* in the Goſpell, who otherwiſe was farre off from the acknowledging the Saviour of the world, when he ſaw the veile rent, the earth move, the ſtones cleave aſunder, the heavens mourne in black, and after all, the graves themſelvs to open, and yeeld up the dead bodies of the Saints, a ſpectacle of death; amidſt all, was moved to give this teſtimony, *Surely this was the Sonne of God.* Mat. 27. 25

Seeing then that hence ariſe ſo forcible motives unto a godly and carefull direction of our wayes, did wee but ſometimes behold that pale horſe, and him that ſits thereon, *whoſe name is Death*, in our muſing diſpoſitions, it would make us trample under foot many alluring occaſions, and cauſe to ſtep back in purſuit of ſome ſinfull vanities, which we follow ſo faſt as we doe. Apoc. 6. 8.

15 The Holy Ghoſt reſembling the ſtate of man, *To the graſſe, to a ſhaddow, the ſmoake, a vapour, a flower*, things of ſo ſmall continuance, what Pſa. 148. 5 Iob 7. 7. Iam. 1. 11. Pſa. 10 2. 1 Iam. 4. 14. 1 Pet. 2. 15

elſe

elſe ſhould it intimate unto us, but a conſideration of our unconſtant and variable eſtate? The chiefeſt of mans glory is reſembled to a flowre; and a flowre is a thing of no long continuance, the cold nips it, the heate withers it, the Sithe cuts it down; though it ſeeme never ſo faire, it will wither of it ſelfe: the *Graſſe*, the *Shaddow*, the *Vapour*, the *Smoak*, what elſe are theſe but vaniſhing things?

16 The Apoſtle Saint *Peter* writing unto the diſperſed Iewes, and converted Chriſtians; to draw them from carnall deſires, uſed this as an argument of effect: *I beſeech you as Pilgrims and ſtrangers*: as if he ſhould have ſaid, ſeeing you are in this world, but as waifaring men, ſtay not your ſelves upon carnall deſires, the very bane of your ſoules; abſtaine from them, flye them.

Obſecro vos tanquam Advenas & Peregrinos

It is the manner of ſtrangers not to intermeddle with many, much leſſe dangerous attempts; but as wiſe men and circumſpect men, to remember they are onely in the way to a further home,

home, of more continuance, where they are to make their abode.

Againe, the life of man (saith *Iob*) is a warfare; and men in warfare have ever death before their eyes: wherefore saith Saint [a] *Austin:* Let us meditate in this life of nothing more than of our pilgrimage, that here we shall not alwayes be; preparing our selves rather to that place, whence we shall never depart, but have a sure stay for ever. And Saint [b] *Ierome* saith, He that doth remember that die he must, little regarding things present, ever hasteth toward things to come.

All which the old enemy of man perceiving to be behovefull for man seeketh nothing more than to draw him from this frequent Meditation of death, chiefly by the pleasurable allurements or inticing vanities.

16 The Hunter, when he seeketh to take the Tygers young one (which is onely one) is said to set up Looking-glasses where the Tyger should passe along in seeking his young, which she doth sometimes by straying abroad, lose;

a *Nihil aliud in hac vita peregrinationis nostræ meditemur, nisi quia hic non semper erimus, & ibi locum bene vivendo præparabimus, unde nunquam migrabimus* Aug. 13. Tract. in Ioan.

b *Qui quotidie recordatur se esse morturum, &c* Hier. ad Paul.

lose; finding in the glasse a resemblance of her selfe, leaves the pursuit, and loseth her yong. This old Hunter, perceiving mans industry in the conservation of that which is one, and onely one, his deare soule; would by many goodly shewes, make us neglect this religious care, and stay our selves upon every frivolous delight, so long, that we cleane forget whereabout we goe, and so hazard that which the Prophet calleth most precious, even the
Psa. 49. 8. *redemption of our soules.*

17 But the provident Christian man, knowing how dangerous it must needs be for the Bird to take delight amidst the gins and snares of the *Fowler*, makes no stay upon these inticing evils, soares aloft, and taking the wings of contemplation, thinkes of the joyes of heaven, the paines of hell, his owne death, and the death of the Sonne of God, for the salvation of us all: with *Daniel*, strewes ashes; and ashes sometimes keepe fire, as thoughts of our mortality doe devotion: hee strewes these ashes, to descry the steps of

of death, who ſtealeth along, and eateth out the continuance of our dayes: or like a skilfull Pilot, who often ſits at the ſterne, looketh unto the Starres and Planets, beares off from the ſhelvs of many dangerous occaſions, that ſo by the proſperous gale of God his holy Spirit he may put into the Port of everlaſting reſt.

Luc 12.33 Mat.24. 23.

18 No Servants more orderly uſe their maſters talents, then thoſe who ever feare their maſters ſudden return. No houſholder more ſafe than he, who at every watch ſuſpects the theevs entring. When that of the Prophet *Eſay* cals us aſide from the World, and tels us ſoftly, *moriere*, Man, thou ſhalt dye; it makes us penitent for the time paſt, and reſpective for the time to come, cauſing the feare of God to have a predominant force in this our naturall, and otherwiſe weakely conſtitution.

19 To meditate therefore of our end at our lying downe, which doth reſemble the grave, and our riſing up, which may minde us of a joyfull reſurrection,

surrection, to make this *remembrance* the key to open in the day, and shut in the night, is a behovefull practice, and we shall soone perceive it by the manifold effects, which doe thence consequently insue. It will make young men more heedfull in their wayes, old men more fearefull of their workes, all men more provident for the time to come.

Gen. 34. 63. 20 *Isaac* upon *Sarahs* death went forth to meditate: having lost *Sarah* he met with *Rebecca*. We sometime lose earthly comfort, but going forth religiously to meditate upon God his excellency, and our owne frailty; we meet with *Rebecca*, better comfort, that is to say, heavenly. Lord, teach us to number our dayes, that we may apply our hearts unto wisdome.

CHAP.

CHAP. V.

That the ſtate and condition of the life preſent, may juſtly move us to this conſideration.

AMongſt the manifold reaſons which may induce us to this religious remembrance of our end, none more effectuall than a due conſideration of our eſtate preſent. For what is our life but a *Ionas* Gourd; ſuddenly ſprung up, and by and by withered againe and gone? But a *Iacobs* pilgrimage, the dayes whereof are in number few, and in condition evill? Gen. 47. 9.

The tempter (ſaith Saint *Ambroſe*) ſhewed the glory of the world in the twinkling of an eye, which ſhall vaniſh too in the twinkling of an eye. What is all our glory, but as the viſions which *Eſdras* ſaw, goodly to look upon, and vaniſhed in a moment? Or as *Nebuchadnezzars* Image, that had a head of gold, breaſt and armes of ſilver, and yet one daſh with a ſtone *Amb. in Luc.* 1 Eſd. 8. Dan. 2. 23.

out

out of the rocke, brought all to ruin: May it not be said of the goodly pompe, and most glorious shewes, which we so much admire amongst men, as Christ said of the buildings of the Temple: *See you not these things? verily there shall not be left a stone upon a stone.* As if little or no mention at all should be left of all.

Arist. de Nat. An. 3

Are we not compared to certaine small Flies that live neere the River *Hispanis*, which in the morning are bred, at noon are in their full strength, and at night they make their end and are gone.

Christ our Saviour said of his being here amongst men, yet a little while am I with you. *David* called his life and death a going forth, and a coming in. What are the things of this world? as for popular applause is it not much like smoake which the higher it mounteth, the sooner it vanisheth away? And for beauty, doe not some few fits of a Feaver marre all the fashion? O the inconstancy of all worldly glory, in which there is nothing

thing ſure, no more than is of a calme in the Sea, becauſe it is ſtill ſubject to a ſtorme.

2 All this ſtately and Pageant-like pompe ſhall vaniſh away and come to nothing, as if it never had beene.

He that had come to the Tombe of *Alexander* the Great, and there found inter'd within the compaſſe of ſeven feet, Him, whom a whole world could not ſuffice, might he not have juſtly ſaid, Is here the Mirrour of the world? Is here the flouriſhing Monarch of his time?

O world, moſt unworthy to be affected of us! where are the riches that poverty hath not decayed? where is beauty, that age hath not withered? where is the ſtrength that ſicknes hath not weakened? where is the pompe, that time hath not ruinated? I ſay not of men, but even of Cities, nay, Empires themſelves.

3 We are but Tenants at will in this clay Farme; the foundation of all the building is a ſmall ſubſtance, alwayes kept cold by an entercourſe of ayre

ayre, the pillar whereupon the whole frame ſtayes, is onely the paſſage of a little breath: the ſtrength, ſome few bones tied together with drie ſtrings or ſinewes: howſoever we peece and patch this poore cottage, it will at laſt fall *In manus Domini*, Into the Lords hands, and we muſt give ſurrender when death ſhall ſay, *This or this mans time is come.*

4 Firſt, we mourne for others, a little after, others mourne for us. Now we ſupply the places, and offices, and heritages of them that were before; and ere long be, others ſhall come freſh in our roomes, and rule where we rule, ſway where we ſway, and poſſeſſe all which we have ſcratched together with care, kept with feare, and at laſt left with ſorrow.

Whereby we ſee, that we came not into this world, to build houſes or purchaſe lands; to joine houſe to houſe but rather by this our ſhort continuance, we are put in mind to have *temporalia in uſu, æterna in deſiderio*, Theſe temporall things in uſe, but eternall

things

things in desire: *To use this world as if we used it not, and so be gone.* 1Cor.7.31

5 To this short continuance of life, may be added the miseries of the same. For all is not life we here live. When *Iob* said, *Man that is borne of a woman, hath but a short time to live*: he by and by sheweth how this time is annoyed, and is (saith he) full of misery, *Anni humanæ vitæ pauci, arumnæ multæ*: the yeares of all mans life are few, but the griefes therof (saith one) *are many*. Hereupon by the Grecians, the first day of the life of man, was called γενεθλιον ἀγωνος των ἐθλων. that is to say, *a beginning of a conflict*: our ingresse and egresse, and progresse too, is with signes of sorrow. Saint *Austin* saith of mans first entrance into the world: *Nondum loquitur, & tamen prophetat*: A tender infant not able to speake; and yet doth by teares prophesie of the sorrowes incident in the life of man. The males from *Adam* cry *A*; the females from *Eve*, *E*: all shew signes of sorrow. Iob 14.1.

6 Come we to our new birth according

cording to grace: doe we not in baptisme take our Prest-money, to fight battell under the banner of Christ our Captaine? And thou needest not (saith Saint *Augustine*) *care to fight against many enemies*, for be thou well assured, many enemies will fight against thee; which combate *Cyprian* declareth after this manner: *If thou O man overcome covetousnesse, covetousnesse being overcome, some evill affection will assaile thee; if that evill affection be strangled, vaine-glory will allure thee; if vaine-glory be despised, wrath and desire of revenge will incense thee; if wrath be pacified, then pride will puffe thee up; if pride be allayed, some other enemie will step in to give thee a fresh assault*: As if the whole life of man were no other but a continuall hacking and hewing at, and off, these *Hydraes* heads of sinne.

Aug. de pug. Anim

Cyprian. de Mort.

The last enemy that shall be destroyed is Death: to shew, that untill death be come and gone, an end of enemies will never come. When we see daily some goe downe, we perceive there is

1 Cor. 15.

no

no peace to be looked for with this enemy; from our ſwadling cloathes, to our winding ſheet we dye daily.

I heard a voice from heaven, ſaying, (ſaith Saint *Iohn*) *Bleſſed are the dead which dye in the Lord, they reſt from their labours:* as if the Saints never reſt, untill reſt and bleſſedneſſe, and dying in the Lord meet together. Apo. 14. 13.

8 Here fraile nature is the field, wherein we muſt be ever toyling: ſin is the Iebuſite, that will be ever troubling: the World is the Stepmother to Gods children, that will be ever chiding: afflictions are the waters, where our *Gedeon* will try whether we are fit Souldiers to fight this battell: the Apoſtle ſaith, *Caſtigat omnem filium:* If every ſonne, then none excepted, no, not his owne naturall ſonne. Iud. 7. 4.

9 We reade in the eleventh, ſixteenth, and one and twentieth of the booke of *Numbers*, that the people much murmured in the Wilderneſſe, thinking after their deliverance out of Ægypt, to have found their ſweetneſſe Num. 11. Num. 16. Num. 21.

there; the people were deceived: God kept that untill they came into the Land of Promiſe.

We muſt not looke for our happineſſe here, God keepeth that untill we come into the Holy Land. Here we are every day gathering Manna: when the long Sabbath comes then we ceaſe gathering. *Ioſeph* gave his brethren proviſion for the way, but the full ſacks were kept in ſtore, untill they came home unto their fathers houſe. God gives us here a taſte and aſſay of his goodneſſe, as a good Merchant willing to have our cuſtome for greater commodities: but the full ſacks are kept in ſtore untill we come unto his heavenly kingdome.

Gen. 42.

10 For this life, *Adam, In ſudore vultus tui; in the ſweat of thy browes, thou ſhalt eate thy bread.* Nay, *Adam in laboribus comedes cunctis diebus vitæ tuæ, In labour and ſorrow ſhalt thou eate thereof, all the dayes of thy life,* untill thou returne unto the earth, out of which thou wert taken. As if the dayes of men, by reaſon of ſinne, were

no

no other, but the dayes of ſorrow: becauſe every day hath *ſuam miſitiam, his griefe*: and every night, *ſuum terrorem, his terrour*. So that in this, the ancient ſaying will be verified: *Humana vita, non eſt vita, ſed calamitas; the life of man is rather calamity than life.* As one toſſed with ſtormes, may rather be ſaid to have beene long toſſed, than to have ſailed farre, ſo may men be ſaid, rather to have beene long troubled, than to have lived long.

11 If one have goods and treaſures, he liveth in travell, and is faine to impriſon them under locke and bolt, for feare they ſhould flye from him. If he be deſtitute and needy, he liveth in griefe, becauſe want is grievous unto mans nature. If he be in high eſtate, he is either envied or envieth, as if the chiefe felicity of worldlings were infelicity; and no other but *Splendida miſeria, a very ſhining miſery.* If we will heare *Auguſtus*, ſo great a Potentate, we ſhall finde him wiſhing rather to leade a private life, than to enjoy the whole Regall Empire of the

West. *Cyrus* King of *Persia*, was wont to say, that if men did but know the infinite cares he sustained under an Imperiall crowne, he thought no man would so much as stoope to take it up.

12 If these, who had the chiefest glory amongst men, found all so wearisome, much more may the Christian soule resolve, never to sing her sweet *requiem*, untill she come to beare a part in that joyfull Quire of Saints and Angels above in heaven: if she cannot sing with the Angels, *In earth peace*, she shall one day sing, *Glory be to God on high.*

For the delights of sinne, they goe downe as the Wine (saith *Salomon*) pleasantly at the first, but at the last they bite like a Serpent: *Oblectant sensum, interficiunt spiritum*; *they delight the sense, but slay the soule*; And are as the Rose when the flower is gone, there remaines nothing but a pricke. In a word, they play us a very Tragedy, howsoever they begin with applause, yet at the shutting up of all, they

they will end with horrour.

In the meane time, doe we not ſee the vices themſelves reward their followers with ſundry griefes and infirmities? And is not their faireſt end often times extreame penury? As if God would have licentious livers feele the ſmart of their owne rod.

13 For the World it ſelfe, doth it not (ſaith Saint *Iohn*) *paſſe away, & concupiſcentia ejus, and the luſts thereof:* Doth it not ſhew men a very *Iudas* part, and betray them unto Satan, ſaying, Whom I kiſſe with a feigned ſigne of love, *take them, torture them.* Which is enough to make them out of love with the ſame world, and with *Lot*, to get them from *Sodome*; or with the Saints to come out of *Babylon*, the affections of a ſinfull life, that they bee no partakers of the puniſhment to be inflicted upon the ſame. Apo. 18. 4.

14 Now to come a little to the ſtate of thoſe in this world, whoſe inheritance is above: what elſe doe they finde it, but a maine ſea of calamities,

where they are toſſed with the billowes of many ſtormes, and doe feele this paſſage full of bitterneſſe? leſt they ſhould take too much delight in wallowing and rowling to and fro upon worldly pleaſures, God doth ballaſt their ſhip with ſome affliction

To ſee the ſtate of GODS owne friends, there was never yet a *Moſes*, but had a *Iannes* and a *Iambres* to reſiſt him: never was there a good *Ioſeph*, but he had in his owne fathers houſe unkinde brethren to envie him: never an *Elias*, but a *Ieſabel* to hunt him: never a *Paul*, but an *Alexander* to doe him much evill, never a Reverend *Athanaſius*, or moſt learned and painefull Biſhop of his time, but bold ſpirited Schiſmaticks wrongfully maligne him.

Exo. 17. 11

Gen. 37. 11.

1 Reg. 19. 2.

1 Tim. 4. 14.

Socr. Hiſt. Eccl. lib. 1. Chro. 20.

Wherefore to have enemies in this world, we muſt be content: it was his caſe, that now ſits at the right hand of God in heaven. To ſuffer perſecution, it is no new accident, *Sic perſecuti ſunt Prophetas, qui fuerunt ante vos*, ſaith our Saviour to his Diſciples,

Mat. 5. 12.

ciples; the Prophets of old drunke of the same Cup, *all suffered.*

15 From this annoiance we may come unto the domesticall, or home-troubles, within our selves, even our flesh, of which we may say, as one said once of a troublesome neighbour, *Nec possum vivere tecum, nec sine te: neither can I live with thee nor without thee:* because *Adam* was disobedient to God, Nature is disobedient to *Adam*: *Hagar*, the bond-woman is very disdainfull towards her mistris *Sarah*, to wit, sinne infused grace: where the rebellious appetites conspire against the Regiment of reason; where our will, like another *Eve*, is still provoking us to reach after the forbidden fruit; where sin, like *Tarquinius* the proud, would tyrannize and usurpe a perpetuall dictatorship. This sinne is a sword in the heart, a serpent in the bosome, poison in the stomack, and a theefe in the house: It wounds Nature; it stings the Conscience, it kils Charity, and spoiles us of the favour of God, which is greater than all. When

Gen. 16. 4.

Rom. 6. 12.

Abimelech reigned, downe went *Gedeons* children: so is it with sin, when that swayeth, downe goe the fruits of faith.

Againe, for the condition of the world; In pleasing men, we often incur a greater losse, by displeasing God: by pleasing God (which is the best of all) we oftentimes displease men: but it makes not so much what the standers by thinke, so he like of our race that gives the Garland.

Thus, which way soever we cast our eyes, we see and finde that of the
Ec. 40. 12. Wise-man verified, *Great travell is created for all men, and a heavie yoke for the sonnes of* Adam, *from the day they come out of their mothers wombe, to the day they returne to the earth, the Mother of all things: from him that sitteth on the glorious throne, unto him that is beneath in earth and ashes.*

16 This is the estate of all in gene- sinners corrected, sonnes chastened, nay, the evill themselves much tossed and turmoiled. They that worship the
Ap. 14. 11. Beast (saith Saint *Iohn*) have no rest day

day nor night, as they have not who make an Idoll of ſenſuall pleaſure. Looke how many vices, ſo many furies are wont to haunt the vicious minded men.

The Prophet *David* ſaith, *They that runne after a ſtrange God, ſhall have much trouble*, as they have who made their droſſie *Mammon* their god: their glory their god, the world their god, their belly their god, as the Apoſtle ſpeaketh; for ſo doe Epicures, whoſe ſhrine is their Kitchin, whoſe Prieſt is their Cook, whoſe Altar is their Table, and whoſe belly is their god: when they have all done (ſaith St. *Ierome*) aſſuredly they find greater puniſhment than pleaſure, diſeaſes of body, anxiety of minde.

Pſa. 16.4.

Phil. 3.19.

Maiorem penam quam voluptatem. Hier. Hom. con. Iovin.

And thus the ſtate and condition of life is found troubleſome, even of him to whom *Abraham* ſaid, *Tu in vita*, Thou in thy life receiveſt thy joy: for the Voluptuous in ſeeking his pleaſures, the Ambitious his glory, the Covetous his gaine; endure in this world a very ſervitude and thraldome of life.

Luc. 16.25

17 But the godly who are gold, and so must be tried in the Furnace of adversity, who only here have their trials, who are tilled and manured, as the plough-ground, to be made fruitfull and ter ill, and are proved with *Simon* of *Cyrene*, every one with his Crosse, must bee contented to accompany Christ unto his kingdome.

Mat. 27. 22.

Manifold troubles are incident to all, but in more speciall manner unto those, who are going from the dirt and mire of Ægypt, to do sacrifice to God, who will bring them into a good Land, the remembrance whereof may make them wish with *David*, that they had wings like a *Dove, and so flying they might come to rest.*

Exo. 8. 25.

Psa. 55. 5.

Wherefore, for the transitory and fleeting delights of this sinfull world: happy are we if we see them, more happy if we shunne them, but most happy of all, when God shall take us cleane from them, when we shall be delivered from this irksome necessity of sinning, and not grieve the holy Spirit any more.

18 It

18 It is ſome comfort unto the way-faring man, to commune of his journies end: joyfully doth the Bond-man reckon of the yeere of *Iubilee*. This wearisome Pilgrimage of ours, may juſtly move us, this burthenſome bondage may move us indeed to enter into a ſad remembrance of our end, and pauſe with that of the Apoſtle, *hec meditate*, meditate of theſe things.

19 *Elias* fled but a dayes journey before *Ieſabel*, and he ſaid, *It is enough Lord, take my ſoule*. The Angell would have *Tobie* rejoyce, and *Tobie* replied, What joy can I have, that doe here ſit in darkeneſſe, and doe not behold the light of the Sunne? Thoſe of *Babylon* would have the *Iſraelites ſing them a ſong*. Alas, what ſong could they ſing, being ſo ſorrowfull Captives as they were? Here we are flying before many *Ieſabels*. Here we ſit in darkeneſſe, and ſee not the true light that doth ſhine above in glory. Here we are poore captives; what rejoycing ſhould we have in a vale of teares, in ſo low and marſhy a ſoile, naturally ſubject unto moiſture? This

Quale mihi erit gaudium, qui in tenebris ſed eo? &c. Tob. 5. 13.

Pſa. 137. 4

Aug. tract. in Ioan. 22

This life is rather a death than a life, as Saint *Austin* in effect sheweth upon these words of our Saviour, *They shall passe from death unto life*, calling this life death, and not to come to Iudgement, that is to say, unto condemnation of judgement.

Luke 15. 24, 25.

This farre countrey is full of penury and sorrow, no plenty, no musicke, untill we returne unto our fathers house. While we are on this side Iordan, we are amidst many trials: and to say truth, we may looke for no other. We finde that of Saint *Austin* true, What is to live long, but to bee long troubled?

Quid est diu vivere, nisi diu torqueri? August. de ver. Dom. Serm. 70.

20 We reade, that *Noahs* Dove, at the first flight from the Arke (well she might mount aloft) fetched many retires, but she could have no resting place, untill *Noah* opened the window of the Arke to receive her againe: so the poore soule may soare a time, but lifting up many a sigh and supplication unto God, who at last doth open the window of his heavenly Ark; and then, but not before she hath sure

Gen. 8. 9.

footing,

ſooting, to reſt for ever.

21 Thoſe good men (ſaith the Apoſtle Saint *Paul*) of whom ſometimes the bad world was unworthy, wandered up and downe in ſheepes skins, in Deſarts, as men forlorne: ſhewing evidently, that their glory was not of this world, where they found ſo ſorry a being, and therefore had their hope full of immortality, hoping for a reward to come. They ſought Gods glory in earth, and for their owne glory they let that alone, till they came to heaven. Heb. 11. 58.

Now therefore, ſeeing in this ſtate of life all is ſo troubleſome. Enemies at home, enemies abroad, perils on every ſide, *A Chriſtian Meditation* of our departure from the World, and conſequently from all enemies, may tell us *All will one day be better*. 2 Cor. 11. 26.

22 That we ſhould not thinke of our continuance here, we ſee this life to be onely a Pilgrimage: That we ſhould not take the way for our Country, or thinke of ſetting up our reſt, where our ſtate is ſo cumberſome and unquiet,

unquiet, as it is: where we have much Worme-wood, but little Honey: more motives to reade the Lamentations of *Ieremy*, than we have to sing the songs of *Salomon*: more tasting of the sowre leaven of adversity, than we have of the sweet meale of prosperity. God would have it so, that we should looke for another home, and hope for a better rest.

Rom. 8. 22 If every creature groane, then much more may man, the most excellent of all creatures, waiting for that adoption of the Sonnes of God, which shall bee given in the resurrection of the just. If they would be unburthened, how much more may men desire to be freed from the burden of sinne?

Mic. 2. 10. When the Prophet *Micheas* would raise up the pensive hearts of the people, in the time of their captivity, he put them in minde of their departure, as thus, *Surgite, hic non habetis requiem*, Arise be gone, here is not your place of rest. In like manner, to quicken a little our weary spirits, amidst many calamities, the lifting up of our hearts,

hearts, by a meditation of our deliverance from this earthly thraldome, as the prison of the soule, wil assure us of a blessed state to come, where we shall have rest, *which is the end of every motion, and the perfection of labour and travell.* Godly men depart this world, as Travellers that come to their owne home; as hungry people that approach to a rich banquet; as poore creatures to a Gate where there is great almes.

CHAP. VI.

That a consideration of the life to come, may move in us the same remembrance of our end.

IT is a rule in naturall Philosophy, that to see the Starres and Planets, and those superiour lights at mid-day, men must goe downe into some wonderous deep pit, or Well, cleane from the light of the *Horizon*, where they live: to behold with the eye of the Soule, the light and joyes of the life

to

to come, we must be farre removed from the love and delights of this inferiour world. The people never tasted *Manna*, untill they came from the
Exo. 26. 15 *Leaven of Ægypt.*

Our Ancestors, when they saw no other but straw cottages, they never minded any farther building: but when once they beheld more seemely mansions, they began forthwith to dislike that, which before did no way dislike them. Whilst we set our affections on earthly things, we seeke for no better, for we looke no higher, but once taking a taste of heavenly, wee begin to grow out of love with that, which before was very acceptable
Luke 19. 3 unto us. And therefore as *Zacheus*, so long as he abode in the preasse, was upon too low a ground to see Christ, untill he gate him up into the Figge-tree: so while we are in the root of too many worldly affaires, we are too low, and therefore should get up into the sweet Fig-tree, or contemplation of heaven, and heavenly things, that there and thence, we may see the joy of

of Israel, or excellency of the life to come: And with the Apostle, who after he was rapt into the third heaven, reckoned earthly things as dung.

2 God said unto *Abraham*, Rise, and walke about this Land, this is the countrey that I will give thee. God sayes unto faith, Arise, behold the heavenly inheritance, that is, the Citie where thou shalt have thy blessed abode for ever. Gen. 13. 7.

3 Sea-faring men, having beene long weather-beaten in the surging and dangerous seas, are wont to shout for joy, when they doe descry their Haven: Ioyfully may the Christian behold a farre off, after the manifold stormes of this World, his heavenly and everlasting harbour, the remembrance whereof may move us either to wish with Saint *Paul*, to be dissolved and be with Christ, or reply with the Saints in the Apocalyps, unto him that said, I come, *Even so, Come Lord Iesus.*

4 Here we doe but sowe in teares, there is the place where we shall reape

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of Iſrael, or excellency of the life to come: And with the Apoſtle, who after he was rapt into the third heaven, reckoned earthly things as dung.

2 God ſaid unto *Abraham*, Riſe, and walke about this Land, this is the countrey that I will give thee. God ſayes unto faith, Ariſe, behold the heavenly inheritance, that is, the Citie where thou ſhalt have thy bleſſed abode for ever. Gen. 13. 7.

3 Sea-faring men, having beene long weather-beaten in the ſurging and dangerous ſeas, are wont to ſhout for joy, when they doe deſcry their Haven: Ioyfully may the Chriſtian behold a farre off, after the manifold ſtormes of this World, his heavenly and everlaſting harbour, the remembrance whereof may move us either to wiſh with Saint *Paul*, to be diſſolved and be with Chriſt, or reply with the Saints in the Apocalyps, unto him that ſaid, I come, *Even ſo, Come Lord Ieſus.*

4 Here we doe but ſowe in teares, there is the place where we ſhall reape

in joy: Here we are members of the Church militant, where is nothing but combating: there shall we be parts of the Church Triumphant, where is no other but rejoycing.

Ap. 22. 20.

5 The state of the life present, and that to come, is figured by the Tabernacle and Temple of the Old Testament: the *Tabernacle*, for that it was moveable, may resemble the condition of the life present: the *Temple*, for that it was fixed and immoveable, the fruition of the life to come. To the framing of the *Tabernacle* came the Iewes onely: but to the building of the Temple, with the Inhabitants of *Iewry*, the men of *Tire* and *Sidon*; to wit, both Iewes and Gentiles, all concurre in this building, wherein is never heard the noise of a hammer. *Blessed are they, O Lord,* (saith *David*) *that dwell in thy house*, where the Son of God in glory, is light unto their eyes, musique unto their eares, sweetnesse unto their taste, and contentment unto their heart, where, in seeing, they shall know him, in knowing they

1 Sam. 6. 3

1 Reg. 2, 3.

Psa. 48. 5.

they shall possesse him, in possessing, they shall love him, in loving, they shall receive eternall blessednesse, and blessed eternity, which is the Garland we all runne for, the Crowne we all fight for. 1 Cor. 9. 5. 24. 2 Tim. 3. 7

All our watching, and fasting, and praying, is like *Iacobs* striving with the Angell, *O blesse us Lord.* Gen. 32. 29.

6 Every thing doth in nature require a perfection: the heavens which are in continuall motion, the Angels which are ascending and descending, are said not to have their full perfection; but especially man in his troublesome motion, untill he come to the accomplishment of all his hope. If to see the state of blessednesse be no small joy, then what will the fruition thereof be; where faith hath no more place, because we behold that which we beleeved; where hope ceaseth, because we possesse that we before hoped.

If the Apostle, of whom mention is before made, taken up into the third Heaven (and is thought to have seene part of this blessednesse) could not expresse

cellency thereof, being so high a Subject, the more he did consider it, the more he seemed to wonder at it; yet thus much he could say: That eye hath
1 Cor. 2. 9. not seene, eare had not heard, the heart of man could not conceive the things that God hath prepared for them that love him. Reach as farre as humane understanding can reach, all is not answerable to the same. *Of things infinite we cannot but infinitely consider.*

7 To lift up your eyes towards his secret and glorious proceedings, those glistering beames of Gods glory, where the sharpest Eagle may be dazeled; to wade into the depth of his excellency, wherein a Camell may be plunged; the short reach of humane reason may rather move us to cry with the Apostle, *O altitudo! O the depth of the love, and bounty, and mercy of God! then curiously to search his unsearchable counsels.*

They that come to the maine Ocean, finde water enough if they come by milions, to take of it, if they bring vessels with them: Be there a multitude,

tude, which no tongue can number, God hath Crownes for their heads, and palmes for their hands, when they ſhall follow the Lambe whereſoever he goeth, when they ſhall reſt upon *Mount Sion*, when they ſhall ſit with him, and raigne with him. Apo. 7. 9.

8 If you aske, ſaith *Lactantius*, why God created the world; it was for no other cauſe, but that Man ſhould be created: if you demand why man was created, it was becauſe he ſhould worſhip his Creator: if you aske why he ſhould worſhip his Creator: it was for no other cauſe, but that he ſhould be rewarded by him. *Lord, what was man, that thou diddeſt ſo reſpect him?* *Lact. lib. 6. de Divin. prem.*

Theſe are the bowels of Gods mercy who had no other cauſe of his mercy, but his mercy; no other end, but his owne glory, and our good, which is called πολὺς μισθὸς, *his moſt great and ample reward*, wherein there is no end of his goodneſſe, no number of his mercies, no meaſure of his wiſdome, no depth of his bounty: *So God doth deale like God himſelfe.* The value of which

which glory is apparant in this, in that it cost the precious death of the Sonne of God.

Si tanta in terris moraretur fides, quanta merces expectatur in cœlis! Tertul. de Hab. muli.

If there were so great faith in earth as there is reward looked for in Heaven (saith *Tertullian*) mercifull Lord, what love should we have to the life to come!

Exo. 10. 2. 9 *Pharaoh* was content at last, that the people should goe to Sacrifice, but they must leave the Heards of Cattell behind; No, *Moses* will not leave a hoofe in *Ægypt*: all our desires must goe with us, in beleeving that high reward of blessednesse, so farre above all humane desert, that is, or may be.

De beneficijs. lib. 2. 10 *Seneca* writeth, that *Alexander* the Great, giving a poore man two talents, the man was so astonished with the greatnesse of the gift, that he answered the King: Most princely Sir, I am not worthy to receive so much: to whom *Alexander* replied, I doe not respect, good man, what thou art meet to receive, but what beseemes me so great a Potentate for to give. God doth not so much regard what we

we moſt unworthy creatures are worthy to receive, as what becommeth him, the God of all mercy and magnificence to beſtow and give.

Herod promiſed much, when he promiſed halfe his Kingdome, but Chriſt, when he gives, we finde him giving a whole Kingdome: *Venite benedicti patris mei, accipitote regnum, Come ye bleſſed of my father, receive the kingdome*, Nay, *Regnum paratum vobis, The kingdome prepared for you.* Seeing Chriſt hath prepared Heaven for us; for the love of God, let us prepare our ſelves to Heaven. Mat. 6. 23. Mat. 25. 34.

Men are ſometimes liberall in promiſing, but more nigardly in performing: with God it is not ſo. Againe, amongſt men, the elder, or one onely doth inherit: but with God all Sons are heires, all heires inherit: and the inheritance too is a heavenly Kingdome, to Reigne, to rejoyce for ever. Rom. 8. 17.

The Meditation of this happy end of man (if man did know his owne happineſſe) were enough to make him little reſpect a thouſand worlds: Nay,

to

Psa.42.1. to say with the Prophet, *Like as the Hart desireth the water streames, so is my soule athirst for God: Oh, when shall I enter those Courts of joy!*

πολυτελέστατον ἀνάλωμα χρόνου. 11 *Demetrius Phalerius* hearing the Philosophers dispute about the immortality of the soule, Wretched man that I am (quoth he) who have so long lived in the perishing delights of this corruptible body! We know not what we lose, whē we lose opportunity of seeking, and buying that precious Pearle, for which the provident Husbandman should sell all that he hath.

Mat.13. 44.

Num.32.3 12 When the people, as we reade in the two and thirtieth Chapter of the Booke of Numbers, were come to their entrance into the Land of Promise, the children of *Reuben* and *Gad*, regarding not the promise so often promised, desired *Moses* that they might stay on the hither side of *Iordan*, because it was a place meet for their droves of Cattell, which they more respected than their passage into the holy Land. Are there not some in the

the World, not far unlike these children of *Reuben* and *Gad*, who desire to make their stay here, and would goe no further, for that they esteeme the pleasures and profits of a life temporall, more than they doe the incomprehensible joyes in that life eternall.

Not unlike those guests, who being invited to a great supper, feed so long upon courser Dishes, that when they come to the banquet, they have no appetite; they are so satisfied with earthly things, that when they should come to the best, or desire of heavenly, they have no desire at all: or as men led captive into a forraine land from their infancy, doe not onely forget their naturall language, but even a desire of returning home.

But for the true *Israelites*, all is wearinesse untill they come into the Land of rest. Whereas in other things (saith *Cyprian*) we are wont to blame it, yet in the expectation of so great a good, we may commend impatience. Woe is me (saith *David*) *that my pilgrimage is prolonged.* Saint *Austin* writes of

Cyprian de Mort.

certaine Beasts that are so patient of thirst, that seeing many puddles, yet they will never drink of any, till they come to a Fountaine that is cleare: surely, the faithfull have this property, they stay the satisfying of their desires, till they come to the true Fountaine: here we are but refreshed: *Esurimus dum saturemur; We still are hungry, untill we come to be satisfied to our desire.*

13 In things that are ordained unto an end, the rule and measure of all actions is taken from the same end, which end is first in the intention, and last in the execution: *Finis* (saith *Aristotle*) *movet agentem; the end ever moves the agent.* Now if blessednesse be mans end, then is it the marke we shoot at, and the scope of all our enterprises whatsoever. Every thing is required for blessednesse, and onely blessednesse for it selfe.

Arist. Met.

Iacobs seven yeares service *seemed but light*, in regard of *Rachel*, for whom he served. The labour and travell, not of seven yeares but of all the

Gen. 29. 28.

yeares

yeares of our life, is nothing in reſpect of *Rachel*, the fairer, the happier ſtate to come.

14 And this doth anſwer the prophane Atheiſt, and meet with the objection of *Iobs* friends, *What good hath thy righteouſneſſe brought thee?* Or as ſome would not bluſh to ſay in the time of the Prophet *Malachy*, *What profit is there by ſerving God?* Mal. 3. 14.

The moſt happy reward in the life to come, doth ſtrike them all dumbe, his very aſſiſtance in the life preſent may make them amazed. *Doe but try me* (ſaith the Lord) *if I will not powre out a bleſſing upon you.*

The Prophet *David* ſheweth, that men rejoyce when their Wine, and Corne, and Oile, encreaſeth; but *Lord* ſaith he, *lift thou up the light of thy countenance*: as if there were greater rejoycing in this, than in any other bleſſings whatſoever.

15 This bleſſing, ſay the antient Fathers, is both *viæ* and *patriæ*, that is, of the *way* and of *the countrey*. That which God giveth in the way, is ſpo- *Cyril. de fide ad Reg.* *Hil de Vni pat. & fi.*

ken of by the ſame Prophet *David* in the firſt Pſalme, where mentioning the ſtate of him that walketh not in the counſell of the ungodly, he ſhall bee bleſſed (ſaith the Prophet) and how? *Looke whatſoever he doth, it ſhall proſper.* So ſaith he of the man that feareth God, he ſhall be bleſſed, and wherein? For he *ſhall ſee his childrens children, and peace upon Iſrael.*

Pſa. 13.

Pſa. 128.

16 The worlds manner is the Iewes manner, who were wont to bring the beſt wine firſt: *Chriſt he obſerves his old manner, and keepes the beſt vntill the laſt.*

Iohn 2.10

It is ſaid of *Iſidore*, that being at a banquet, and there beholding a great ſigne of Gods bounty towards the ſons of Men, ſuddenly he breakes out into abundance of teares: being demanded the cauſe; for that (quoth he) I here feed on earthly creatures, that am created to live with Angels.

17 To conclude, worthily hath *Ariſtotle* ſaid, there is nothing more beſeeming the excellency of mans nature, than contemplation. God hath

let

ſet the earth under our feet and therefore it ſhould not be too much eſteemed. The world it ſelfe is of a round figure, but the heart of man is *triangular*, and ſo comprehends more than the world. Our bodies walke on earth, but our ſoules ſhould be in heaven, by our heavenly deſires: and we ſhould frame our affections in forme of a ſhip that is cloſe downeward, but open upward, in hearty deſire of a ſuperiour condition: the remembrance whereof is like the meſſage of the Angell *Gabriel*, which brought tydings of great joy, which may make the faithfull anſwer with *Ezechias*, and ſay: *The Word of God is good, let there bee peace*, and that too peace eternall. The Philoſophers tell us, that above the higheſt ſphere, there is nothing ſubject to alteration; peace will come, happineſſe will come. Eſa. 38. 9.

In the meane time (ſaith Saint *Auſtin*) Let my minde muſe of it, let my tongue mention it, let my heart love it, and my whole ſoule never ceaſe to hunger and thirſt after it. *O Lord God* *Aug. Manuals. cap.*

of

Psa. 84. 13 *of Hosts, blessed is he that putteth his trust in thee.*

Chap. VII.

That we need not feare death, much lesse to meditate thereof.

Exod. 4. 3. When *Moses* saw his rod turned into a Serpent, it did at first somewhat affright him, for he began to step from it: but when God commanded him to take hold thereof, he found afterwards by many effects, it did him and the people of God much good. At first sight death doth fray our naturall weakenesse, and we begin to shrinke from it: but having confidence in God who hath willed us not to feare, we finde it a meane to divide the waters of many tribulations, to make us a passage from the Wilderneſſe of this world, unto a better, even the Land of rest.

2 It is strange we should make so nice of our selves, as to count it a death

death to meditate of death. Nay, to esteeme the very remembrance thereof, as *Ahab* did the presence of the Prophet *Elias*, to be troublesome unto us: whereas death is so farre from hurting them, who put their trust in God, as they shall rather find it a gentle guide to bring them home to their owne Citie where they would be, there to remaine and abide for ever. 1 Reg. 18.

A good mans care is (saith one,) *Not how long he lives, but how well, not when he dies, but in what good sort, how soone soever.*

The evill are sory that time passeth away so fast, the godly desire to be where time passeth not at all. The matter was once disputed before *Leo*, by two Philosophers, about dying and rising againe: for him that held, we need not care for either: this mans opinion said *Leo*, is the merrier, but surely the other is the truer.

3 That which we call life, is a kind of death, because it maketh us to dye: but that which we count death, is in the sequell a very birth-day of life, for

that indeed makes us to live.

There is a death which some call mortall sinne, and this is the death of the soule, which death indeed we should all feare. There is also a moderate feare of the other drawes us from the allurements of evill. But so to feare it, as if it were the utter ruine and overthrow of all our being, we need not, we ought not.

When Saint *Paul* spake of an unconquerable faith, which was his stay, and the stay of al thē, whose hope was in Christ, *We* (saith he) *know that if*
2 Cor. 5. *our earthly house of this Tabernacle were dissolved, we have a building of God, a house not made with hands, eternall in the heavens.* As if he would tell the persecutors of his time, that miseries for a moment could not dismay them: the perishing of the outward man, could not in any wise daunt them: no present death could discourage them: for they knew their habitation was in heaven, and themselves incorporated Citizens into that *Ierusalem*, which is above: well they might

might kill their bodies, but to kill in them the faith of the Lord Ieſus, all the torments in the world could not.

5 A Heathen man could ſay, *Degeneres animos timor arguit:* this abject feare, is farre different from a generous off-ſpring. He that feares death, ſaith *Plato*, is either a lover of the body, of riches, or at leaſt of honour: without all doubt Philoſopher or lover of wiſdome he is not. But *Salomon* ſaith, *The Iuſt man is as a Lion* of whom the Naturaliſt writeth, that he is of ſuch courage, as being fiercly purſued, he will never once alter his gate, though he die for it.

φιλοσωματος, φιλοχρήματος, φιλότιμος. *Plato in Ephab.*

Pro. 28. 1.

With that conſtancy anſwered the ſecond of thoſe ſeven brethren, who all yeelded up manfully themſelves to torment, for the maintenance of the Law of God; *Thou, O King, takeſt theſe our lives from us, but the God of Heaven ſhall raiſe us up in the reſurrection of everlaſting life.* The Philoſopher might ſay, that of things terrible, none is more terrible than Death. But it is otherwiſe with Chriſtians

2 Mac. 7. 9

παμπάντων δεινῶν φοβερώτατος. *Ariſt. Eth.*

Ter. in apo. *Tertullian* told the Persecutors of his time, that their cruelty did but open a doore to *Gods* distressed people, whereby they might enter the sooner into a state of glory, and therefore death was acceptable to them.

6 Why should I feare (saith the Prophet) in the evill day? As if *David* saw no cause of dreading Death, howsoever nature may begin to tremble at the mention thereof. *Hilarion* could not but wonder, his Soule should be so loath to depart, after he had served God, and God him so many yeares.

Psa. 40.9.

Hier. de vit. Hil.

Consider death as in it selfe, and so naturally we feare it: consider death as a meane to bring us unto Christ, willingly we may imbrace it: if we feare death let us seeke out the cause of this feare: are our sinnes the cause? let us repent us of them: is the love of the world the cause? let us forsake this love: it is for want of faith: (for sure we are *perpusillæ fidei*, but of little faith.) Let us say with him, *We beleeve, Lord, helpe our unbeleefe.*

7 When

7 When *Iacob* ſaw the Chariots of *Ægypt*, and thereby perceived his ſon *Ioſeph* was alive, his fainting ſpirits revived, ſaying, *I will go ſee him before I dye.* When faith doth bring us many teſtimonies that our *Ioſeph* liveth, the Chriſtian man may recomfort himſelfe in time of diſtreſſe and ſay, *Moriar ut videam*: in the name of God, *to ſee him, let me dye.* Peradventure it holds in this, ſaith Saint *Auſtin*: *Non videbit me homo & vivet*, Man ſhall not ſee me and live: well, to ſee thee, let me dye Lord. Gen. 25. 48.

8 Now for theſe corruptible bodies, they take no dammage at all, by death. It is no harme to the ſeed, though it hath for the time a little earth harrowed or raked over it, it ſhall ſpring againe and flouriſh, and bring forth fruit in due ſeaſon: And no hurt is it to theſe our bodies to be caſt into the ground: *Being ſowne in weakeneſſe, they ſhall riſe againe in power; being ſowne naturall bodies, they riſe againe bodies ſpirituall, being ſowne in diſhonour, they riſe againe in glory.* 1 Cor. 15. 24.

9 The

Num. 17.8

9 The keeping greene of *Noahs* Olive-tree under the flood, the building againe of *Aarons* Rod, the deliverance of *Ionas* from the depth of the

Iona. 1.10
Psa. 90. 3.
Iob 29. 23

sea, the voice that calleth, *Come again ye children of men*: the hope of *Iob*, that he should see God with no other, but with the selfesame eyes. The Propheſie of *Ezechiel* to the dry

Eze. 37.7.

Bones that should come, *Os ad Os*, Bone to Bone, may stirre up in us a joyfull hope, and cheere our pensive soules against all the feares and terrours of death. But the Resurrection of our Saviour Christ is the comfort of all comforts. The voice of Christ, is by Christ the voice of Christians, saith Saint *Austin*; *Death, where is thy sting? Hell where is thy victory?* First,

Hos. 13.14

he speakes as a Challenger: *Mors, ero mors tua*, O death, I will be thy death: then as a Conquerour, *Mors ubi aculeus?*

1 Cor. 15.

Death where is thy sting? which interrogation assumeth an absolute negation. Now death thou hast no sting, or Death, thou art now no death, because I have a resurrection to life.

And

And thus Christ triumphed over the strongest Holds of the enemy, to shew we are delivered from hell and death: and this comfort take we by those divine Articles of our Creed, which shew his descension and resurrection. As Christ was the cause efficient, so was he also a figure of the resurrection. He rising, we all arise: As one cast into a River, If the head keepe above water, the whole body is in safety.

10 Of a more powerfull cause, there is a more powerfull effect. *Epiphanius* saith, *Adam* was buried in *Calvarie* where Christ was crucified, where the effect of Christs bloud distilled from his blessed body, might say: *Surge qui dormis*, Arise thou that sleepest. If the sinne of *Adam*, who was a living soule, was the cause that death raigned over all, much more the resurrection of Christ, who was a quickning spirit, shall be of power to raise up all that beleeve, to the hope of everlasting life. *Epiph. li. 1 Tom. 33*

Wherefore, what greater joy, than to

to be able to know him, as the Apo-
Phi. 3.10. ſtle ſpeaketh, *And the power of his Reſurrection?* As Chriſt in dying ſhew-
Dan. 12. Ioan. 11. 2.43. ed that we ſhould ſuffer: ſo in riſing from death, he ſheweth what wee ſhould hope; to wit, that all the bones in *Golgotha* ſhall riſe, and thoſe *that ſleep in the duſt of the earth ſhall awake.*

Wherefore, though Death doe ſwallow us up as the Whale did *Ionas*, blinde us as the Philiſtines did *Samſon*, ſeale the Sepulcher upon us, as the Iewes did upon our Lord Ieſus, yet we ſhall come forth and breake the bands, as the Bird out of the ſnare: *The ſnare is broken, and we are delivered.*

11 They may well feare death (ſaith Saint *Cyprian*) that have no faith in Chriſt: but for thoſe who are members of that Head, who vanquiſhed the power of Hell and Death, *Death is to them advantage:* and gentle guide, that brings them home to everlaſting reſt Hence is it, that dy-
1 Theſ. 4.7. ing, they are ſaid onely to fall aſleepe. They that ſleepe in Ieſus, as ſaith the Apoſtle, they lay downe and take their reſt,

reſt, and God it is that maketh them dwell in everlaſting ſafety.

We are not wont to feare to fall aſleepe, for ſleepe is a refreſhing after wearieſome labours. The painefull labouring man, after his dayes worke ended, ſleepes often more quietly than *Dives* in the Marble Palace on his bed of Ivory, where hee toſſeth and tumbleth: he ſleepes not quietly, neither in life nor death: and of ſuch is that verified: *O mors quam amara*, O death how bitter is thy remembrance? what a ſorrowfull day is this to careleſſe ſinners, when Iuſtice ſhall ſet ſuch a fine upon their heads, as they are but decaied men for ever? Having wearied themſelves, ſaith the Wiſe-man, in the way of wickedneſſe, they ſhall cry out, *What hath pride profited us, or the pompe of riches brought us?* after all our ſtirre, we are never the neere. *Non mors malum, ſed poſt mortem ad pœnas, hoc malum. Death is not evill, but after death to goe to puniſhment, that is evill.* VVIS. 5. 8.

12 Surely, this barren and light Land

Land of worldly delights after all our drudgery, yeelds no other but a crop of Tares, troubles, feare, and vexation of minde, whereas those that have laboured in the vineyard, and have been often in watching, in fasting often, passed many sleeplesse nights, and restlesse dayes, doe rest from their labours, and fall asleepe to rise againe with their bodies, when the Sunne of righteousnesse shall appeare in everlasting glory. Of these the Apostle saith, *I would not have you sorrow, as men without hope, for those that are asleepe.* How acceptable therefore may death be, when in dying we sleep, and in sleeping we rest from all the travels of a toilesome life, to live in joy, to rest for ever.

1 Thes. 4. 13.

13 Againe, whereas death is a tribute, we must all pay homage: *Let us make that voluntary which is necessary, and yeeld it to God as a gift, which wee stand bound to pay as a due debt.* Had we no farther hope than onely to attaine a state temporall, we might feare indeed, because when we die, all our

Fiat voluntarium quod futurum est necessarium, & offeramus Deo pro munere, quod pro debito tenemur reddere, Chrys. Hom. 10. in Mat. 1.

our happineſſe ſhall die with us: but when God made Man of the duſt of the ground, God *breathed into him the breath of life, and man was made a living Soule*; therefore not a dying Soule. Gen. 2. 7.

14. *Cæſar* writeth, that the bare opinion of the *Druides*, (who taught that the Soule had a continuance after the ſeparation from thoſe bodies) made many of their followers hardy in great attempts, and abated in moſt the feare of death. *Cyrus* himſelfe could ſay unto his children, when he was ready to die: Thinke not (deare Children) that I ſhall be no where, or nothing. *Ca. lib. 6. de Bel. Gal.*

If a bare repoſall of a future Being, could ſo much availe againſt the feare of death; what doth faith effect, which doth warrant us by good evidence? the Teſtator is dead, the aſſurance is good in Law, to ſet us in peaceable poſſeſſion of an inheritance to come, ſo ſurely confirmed. O happy Chriſtians, that have ſo good hope of happineſſe! *Thy dead men ſhall live, together with*

with my dead body ſhall they ariſe: a
wake and ſing ye that dwell in the duſ

Gen. 12. 4. 15 If *Abraham* the faithfull Pa
arch left his owne Countrey and ki
dred at the commandement of
mighty God, and went into a ſtran
Land, how willingly ſhould we lea
this Countrey, where we are one
ſtrangers, and goe where we have o
owne home and abode for ever?

Poſsidon. in vit. Aug. This was the reſolution of St. *Am*
broſe, who neither loathed life, no
feared to dye, becauſe, ſaith he, w
have a good Lord. This was the fai
of *Simeon*, who having ſeene Chri
Luk. 2. 21. prayed *to depart in peace*. This was S
Phil. 1. 29. *Pauls* gaine, when he ſaid, *To dye is t*
me advantage, becauſe this paſſage wa
a diſſolution; and this diſſolution
was to be freed from the priſon of the
body; and this freeing from the bod
was to be at liberty with Chriſt.

Seeing therefore that death it ſelf
being duly conſidered, ſhould nothing
at all diſmay us, then much leſſe may
the onely meditation thereof. The
more we meditate of death, the leſſe
we

feare it; the leſſe we feare it, the more faith have we:

What ſhall ſeparate us from the love of God, that is in Chriſt? ſhall tribulation or anguiſh? ſhall life or death? Bleſſed be God, ſaith Saint *Peter*, *who hath begotten us to a lively hope of the reſurrection.* Rom. 8. 35

CHAP. VIII.

That the afflictions of mind, which are incident in the life of man, may move him to a meditation of his end.

SALOMON, whom GOD for his wiſdome choſe to be as it were the Pen-man of a great Enqueſt to make Inquiry of the ſtate of the World, to come forth to ſpeake for all, and his Conſcience of all; having ſeen and experienced the nature of things under the Sunne, yeelds up his verdict of all, as thus: *All is vanity and vexation of ſpirit.* This is in briefe, the condition of all in generall recorded for poſterity, *All is vanity.* Eccl. 2. 11.

2 The

with my dead body shall they arise: a
wake and sing ye that dwell in the dust,

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2 The rich are discontented in their honours, the poore languish in griefe, the learned full of restlesse labours; why might not the learned Fathers have well said, as the Lamps of the Temple, We serve other, and consume our selves? All of what estate soever are subject unto troubles and vexation of minde. As if *Salomon* should have said, You may looke for no other, *all is vexation.* I will tell you what you shall finde of the world, delight it as long as you will, *All is vanity.*

3 Small cause had the Israelites to care for their continuance among the Task-masters of Ægypt: and as small cause have any to desire to live in this world; as in a Wilderneſſe among many Wolves. We know, Christ our Saviour hath told us, *That being in the world, we are not of the world: In, but not of.*

Ioh. 15. 13

Here we may not looke for perfect rest of body, or all contentment of minde, and therefore to meditate of deliverance, may be some refreshing to the distressed soule, who may poure

our

her complaints, saying: *Would to that day might once shine, when I shall see my Redeemer:* When I shall come where is peace, within and without, when I shall appeare before the presence of God with joy, and be no more oppressed with griefe, disturbed with desires, molested with thoughts, but live and rest for ever. *Such is the lot of our estate present, To be borne. to sorrow, to dye.*

4 What comfort can a man reape, or what quiet should he take where the plant is miserable, plenty is full of perill, which way soever we cast our eyes, we finde cause of complaint, that we may well count laughter errour, saying, *Quid insanis, why art thou so mad?* and subscribe to that of the Prophet, *Lord, thy terrors have I suffered from my youth upward, with a troubled minde. The just man,* saith S. *Austin, lives not as he would, untill hee come where he cannot dye, be deceived, or annoyed at all.*

Eccl. 2. 2.

Psa. 88. 15 *Iustus non vivit ut vult; nisi eo pervenerit, ubi mori, falli, offendi omnino non possit:* *August. de Civit. Dei. l. 14. c. 25.*

5 Having then so little cause to joy in this life, where there is small occasion

sion offered to make us rejoyce, when the minde is so invested with cares molested with griefes, vexed with paine, we may recount with ourselves the happinesse of them, after the stormes of this troublesome sea, have cast Anchor in their safest road.

6 *Noah* had much molestation in the old World, he had the waters swelling under him, the heavens dark and gloomy over him: at last the Ark staied upon the Mountaines of *Ararat*, and then was *Noah* a glad man. Gen. 8. 4. *Lot* was grieved amongst the sinfull Sodomites; at last, God sent his Angels to take him cleane away. *Elias* mourned for a time, sate under a Iuniper-tree, sent up his sighs to heaven, at last came the chariot, and then there was no more *Iezabel* to persecute him, no more false Prophets to band themselves against him. The Saints under the alter may for a time cry, *How long Lord Iesus!* After a little more suffering, their disgrace shall be turned into glory, their mournefull teares into a gladsome triumph.

7 *Why*

7 *Why art thou ſo vexed O my ſoule,* Pſa. 42.11
and why art thou ſo diſquieted within me? O put thy truſt in God. In the Pſa. 94.19
multitude of the ſorrowes (ſaith the ſame Prophet) *that were in my heart, thy comforts, Lord, have refreſhed my ſoule.* Thereby ſhewing, that as the world had a multitude of ſorrowes to aſſault his heart, ſo God hath a multitude of comforts, to refreſh his heart midſt a Sea of Sorrowes. *As our ſuf-* 2 Cor. 1.
ferings in Chriſt doe abound, ſo our conſolations alſo in Chriſt doe abound too, ſaith Saint *Paul.*

8 Our Saviour knowing that his Apoſtles ſhould have many and great diſcomforts in the world, promiſeth to ſend them, after his Aſcenſion up into heaven, *another Comforter*; for Ioh. 14. 6.
his preſence was their comfort for the time being, and afterward in their deepeſt Priſons, they ſhould have the Holy Ghoſt their fellow Priſoner, and howſoever the World did outwardly annoy them, yet they ſhould inwardly have a Comforter to make them rejoyce in their ſufferings, and after

after all to rejoyce for ever.

Saint *Chryſoſtome* upon that of the
Rom. 8. 11 Apoſtle, *Si deus nobiſcum, quis contra nos? If God be on our ſide, who can be against us?* yea rather, ſaith he, *Quis non contra nos? Who is against us?* Nay Who is not againſt us, if God be with us? But howſoever they are againſt us, they ſhall not prevaile or long trouble us: God is a rewarder of patience, and death the finiſher of paine. *We have paſſed*, ſaith the Prophet, *through fire and water*, not fire onely as the three Children, or water onely as the Iſraelites, but fire and water, all kinde of adverſities, we have paſſed them, and ſo not ſtaied in them, but thou haſt brought us to a place of reſt: ſo reſt will follow.

9 Now therefore, though the burden be heavie, yet it is a lightſomneſſe to remember the way is not long. What ſaith Chriſt our Saviour? *Behold I come quickly, and my reward is with me.*
Ap. 22. 12.

10 When the Apprentice cals to minde, that his yeeres of covenant will

will now ſhortly expire, and that then he ſhall have his freedome confirmed, the remembrance hereof maketh many labourſome Works ſeeme more light, and leſſe grievous unto him.

The poore Traveller in thinking of his Inne, goeth on more cheerefully towards the end of his painfull Iourney. The Bond-man in calling to minde the yeere of *Iubilee*, is wont with more patience, to paſſe through the yeeres of bondage. Now then amidſt the ſundry ſorrowes, incident unto the ſtate of man, and our condition here, a meditation of our end, may much mitigate, if not altogether take away the greateſt ſorrowes of all.

Many are the troubles of the righteous, but the Lord delivereth them out of all: how many and how great ſoever they are, yet an end they ſhall all have; for the Lord taketh either troubles from them, or taketh them from troubles. Pſa. 34. 19

Great are their trials, *but ſalvation will one day make amends*, when they ſhal al have al teares wiped from their

eyes, and their reward be ſo much the more joyous, by how much the courſe of their life hath beene grievous unto them.

11 Seeing therfore, that on every ſide we have ſuch urgent occaſion to paſſe the days of this wearifome pilgrimage in anxiety and penſiveneſſe of minde, may not we thinke them thrice bleſſed, who are now landed on the ſhore of perfect ſecurity, and delivered from burthen of ſo toileſome a labour, to be where are no cauſe of teares; and where there is no cauſe of teares, no trouble; and the reaſon why there is no trouble, is; for that there is no cauſe of trouble?

May we not thinke them happy men, who are gone from a ſhaddow of life, to true life it ſelfe, from darkneſſe to light, from trouble to reſt, from men to God? May we not be refreſhed, I ſay, in calling to minde that this battell will one day have an end, and we ſhall be freed from the throwes of al theſe bitter calamities?

Well may we weepe and mourne

as

as *Iob* and *Ieremy* did, in consideration of our birth or entrance into the vale of teares, and often may we muse with gladnesse of the time of our departure from the same. After all sorrowes and those threatning voices, *A voice will come from the throne, when the viall of the seventh Angell shall bee powred out*, and will now say, *Now all is done*. Apoc. 1. 6.

Though God doe begin with *afflixi te, I have afflicted thee*, he will surely end with *non affligam te amplius, I will afflict thee no more*. Nah. 1. 11

12 Consider we the state of man from the very beginning, that is, from *Adam*, besides his continuall travell in the earth, the remembrance of his felicity lost, could not but be irksome unto him: he hath but two sons, and one is taken away by untimely death, *Abel*, in the flower of his age. *Noah* lives long, and what with his sorrows in the world, the comming of the floud, the mocking of his Sonne, wee finde his life more bitter than a hundred deaths: so to suffer, is not our lot alone.

Gen. 22. 1. 16. First, *God called Abraham, Ad tentationem fidei, to a triall of his faith:* and after, *Ad benedictionem pro fide, to a blessing for his faith*, because thou hast endured by faith; In blessing, I will blesse thee saith the Lord.

CHAP. IX.

That the griefes of the body may also move us, to enter into this serious meditation of our end.

Dan. 9. 18. WHen the Prophet *Daniel* saw what was, and in all likelyhood (unlesse God had set to his helping hand in time) what still should be the state of the people, while they were in the thraldome of Babylon, he thought more and more of his and their deliverance and besought God to looke upon the desolation of his people, *to shew mercy for his mercies sake, in ridding them from all.*

When we see and feele what is, and still

ſtill will be the condition of this our Babylon, griefes of body, and afflictions of minde: we may in our higheſt devotion to God, call to minde the time of diſmiſſion, and our good delivery from all. Yea, we may conſider that there will come a day, when theſe craſed bodies, ſubject to ſeverall infirmities, as the head to Megrims, the Lungs to ſuffocations, the ioynts to gowtes, the ſtronger parts themſelves to convulſions, by ſhrinking in of the ſinewes: there will be a time, when theſe bodies, I ſay, which have holpen to beare the burthen of the day, ſhall with the happy ſoule *live together, and rejoyce together.* *Orig. periarcho. l. 3.*

2 In the meane ſeaſon, we may remember in all theſe infirmities, that of the Prophet, *The Lord will not faile his people, neither will he forſake his inheritance.* Pſal. 94. 4. *David* knew it was Gods manner to try his ſervants, and therefore his afflictions he made this proteſtation of himſelf, and then, *Though all this come upon us, yet will not we forſake thee.* Pſ. 124. 18

3 It is our *Isaaks* use; first to feele us by tribulation, and then to blesse us: by these infirmities of the body, we may consider, Gods feeling. Now after we have suffered a little, then *take a blessing my Sonne.*

Gen. 27.

4 Though the wind blow cold, yet doth it cleanse the good graine; though the fire burne hot, yet doth it purifie the best gold. Afflictions are both sufferings and instructions. For these afflictions doe often cause an utter contempt of all worldly pleasure, humblenesse of minde, penitence, and sorrow of heart for sins passed, and a more heedfulnesse for the time to come; thus by bodily chastisements, God doth kill his and our enemies, that is, our sins in us.

By this meanes also, sicknesse is unto the faithfull as a Physition; both things *that make them sorrowfull, and those that doe not, God turneth all to their good*, saith Saint *Chrysostome.*

Et quo contristatus & que non contristant, in bonum mutat. Chrys. sup. 50. Gen.

In the hundreth and seven and thirtieth Psalme, the peoples captivity is thus mentioned, *Super flumina Babiloniæ,*

lonia, *By the waters of Babylon, we ſate downe and wept*: In the verſe following: *As for our Harpes, wee hanged them up upon the trees that are there nigh. We ſate downe*, a token of their humility, *and wept*, a ſigne of ſorrow and penitency, *as for our Harpes we hanged them up*, which ſhewed they were now very farre from mirth and melody. But here we meet with a queſtion worth the asking; if ſin and tranſgreſſion were the cauſe that *Adam* had ſorrow in the fruit of the earth, and *Eve* ſorrow in the fruit of the wombe; nay, that death was inflicted as a puniſhment upon them and theirs, how is it, that the puniſhment of ſin by Chriſt now taken away, both ſorrow and death ſtill remaine? I will ſhew you, ſaith Saint *Auſtin*, againſt the Pelagians, how this holdeth. *Firſt, theſe were puniſhments for ſinners, but now they are Exercitia fidelium, exerciſes of beleevers, and ſo were they in effect in all ages.*

Pſa. 137. 1. 2.

Aug. de Remiſ. peccat. con. Pelag.

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that *Salomon* did much forget God: but the whole life of *David* had much adversity, and therefore we see by his Penitentiall Psalmes, and others, that *David* did much remember God.

7 These chastisements of the body in particular, as they are in the consequent, meanes oftentimes of our good (for the worser part of man, saith Saint *Ierome*, is sometimes punished, which is the body, that the better part of man, to wit, the soule, in the day of judgement may be saved) so are they in the cause, effects of Gods love. For, though he be at sometimes a chastening father, yet a Father: though a launching Physition, yet a Physition, and therefore one that loves, and that cures. We need no more but lay open our griefes and let him alone with the salving, who sees chastisements sometimes are as necessary for the soule, as medicines for the body, who knows better, than our selves, how best to do us good.

Hier. con. Iovin.

8 Wherefore though affliction be hard of digestion to the naturall man, though

though the potion be sharpe, yet it is his, whose intent is to procure health, *Quos amo, castigo, Whom I love I chastise*, saith Christ unto his, whose love in chastening we may not refuse. St. *Chrysostome* could say, *A great temptation is it, not to be tempted at all.* Apo. 3. 19.

9 *Iob* was a righteous man, by the testimony of him, whose testimony was most true. *What sayest thou to my servant Iob, an upright and just man, one that feareth God?* The next newes we heare of him, *Iob* is afflicted in body, from the crowne of the head, to the sole of the foot. Iob 1. 8.

You have heard (saith S. *Iames*) of the patience of *Iob*, *what an end God made with him*. The holy man was tempted, to teach us what we should doe when we are tried. Iam. 5. 11.

10 If Saint *Ierome* having read the life and death of *Hilarion*, who after he had lived religiously, died most Christianly, folding up the book, said, well; *Hilarion* shall be the Champion, whom I will follow; if chaste men may say, *Ioseph* shall be the Cham-

pion whom we will follow; then may afflicted men say for true patience, *Iob* shal be the Champion whom we will follow.

Tob. 2. 10. *Toby*, after the deed of mercy in burying the dead, was accepted of God: the next tidings we heare of *Toby*, is, the holy man *Toby*, is stricken blinde: and lest *Toby* might surmise he was out of the favour of God, a reason is added in another Chapter, as some reade, *Quia acceptus eras Deo, Because thou wert accepted with God thou was tried.*

11 To suffer some chastisements, we may be content, for respecting our sinnes, God by these afflictions doth lay but a soft hand upon us. *Hester* said: *We have sinned against the Lord, therefore a punishment is come upon us*: so these bodily infirmities we may impute them to our sinnes. So saith *Daniel* in his prayer, we have sinned against thee, and are made a reproch to all that are round about us.

Hester. 4.

Dan. 9. 20.

It was an ancient Fathers prayer, *Domine, hic ure, hic seca, ut in posterum sanes,*

ſaues, LORD, here ſeare and cut me, that thou maieſt heale me for the time to come: Better to ſuffer here, than hereafter. *Non reſpicias* (ſaith Saint *Chryſoſtome*) *quod via eſt aſpera, ſed quo ducit:* Reſpect not ſo much that the way is painfull, as that the end thereof is pleaſant. *Chryſ. hom. 7. Ep. ad Heb.*

12 When Saint Iohn asked the Angell what they were that appeared in long white garments, with Palmes in their hands, the Angell anſwered, *Theſe are thoſe that came out of many tribulations in the world.* To ſhew, that after the ſtormes of a troubleſome life, they beare Palmes, and weare crownes in token of everlaſting triumph. Apo. 7. 14.

13 There is a threefold conſideration, that may move in us matter of meditation to this effect. The firſt, *What we once were.* The ſecond, *What we now are:* The third, *What after a ſhort ſpace we ſhall be.* What we once were, is ſhewed by that of *Eſdras*, *O Adam* (ſaith he) *what haſt thou done?* When *Adam* fell, we all fell. If the 1 Eſd. 7.

eſtate

estate of man had bin without sinne, mans estate had been as the Angels in heaven, saith Saint *Austin, it had attained immortality without passing by death.*

Sine morte media, immortalitatem consequentia, Aug. de Civit. Dei li. 21. c. 21

Salomon in his princely seat was cloathed in great royalty, and yet *Salomon in all his princely royalty was not cloathed like the Lillies of the field.* But neither *Salomon* in all his royalty nor the Lilies of the field wer ever so clothed, as was *Adam* before he lost the cloathing of innocency. O happy *Adam*, if *Adam* had considered so much.

11 Wherefore as the people in the time of the Prophet *Aggæ*, beholding the forme of the Temple, how far inferiour it was unto the former glory thereof, might well sorrow when they saw the one, and remembred the other. In like manner, when we call to mind, the state of innocency, wherein God made all things for man, and man for himselfe (in that wonderfull excellency) placed him in Paradise, a garden of all delights, subject neither to griefe of body, nor vexation of minde

minde, we cannot but with ſome ſorrow for ſinne, wherewith we ſhould ever be at utter defiance, remembring our loſſe by ſinne, bethinke our ſelves of that former felicity, and in the firſt place, What we once were.

15 For the ſecond conſideration, What we now are, even ſojourners in this vale of teares, exiles from our native home, where troubles come like *Iobs* meſſengers, no ſooner one hath told his tale; but another ſteps in to ſay as much, where men are beſet with croſſes and calamities round about, the feeling whereof may move us to breake forth into that deſire of the Apoſtle, *Who ſhall deliver us from theſe bodies of death?* Rom. 7. 24

16 *Cato* the Wiſe, an Heathen man could tell his Schollers, that if it were offered him to be yong againe, hee would in no caſe accept of ſuch an offer: ſo weariſome counted he the condition of his eſtate preſent.

17 For that future ſtate *Quid erimus*, What we ſhall be, when theſe droſſie bodies ſhall be changed, and made

Phil 3.21. made like unto the glorious body of the Sonne of God, of which bodies God in mercy saith, as sometimes he said unto *Abraham*, for *Ishmael*, I will blesse him also: so of these bodies in their resurrection, though as *Ismael* they are not so free borne as *Isaac* the Soule, yet shall they have a blessing too.

18 A Christian remembrance hereof, doth make us desire with a longing affection elsewhere, *Hope* (saith Pro.13.12 *Salomon*) *that is deferred, doth afflict the minde.*

In the meane season, considering nothing is indeed joyfull, but in that place of joy: It may make us the more cheerefull to passe over the greatest griefes of body, and afflictions of minde whatsoever, which afflictions in this life, are testimonies of Gods love, but in the life to come signes of his justice.

19 It is the wont of fathers to hold a hard hand over their owne children, when they suffer the children of Bond-men to goe loosely as they list: God

God that keeps an inheritance for his, after his rod in correcting, *he hath a staffe of stay and comfort*, and an inheritance in the end, which makes amends for all. Psal. 23.

Wherefore, we may reckon these trials as Harbingers, to warne us beforehand of death comming, as testimonies of Gods care over us, as medicines to cure our diseases, which medicines, at the first they doe make us sick, but a little after we are the better for them. In a word, these chastisements are as Schoole-masters towards our end, to teach us this lesson of *Learning to Dye.*

If God (saith Saint *Ierome*) *had promised us all peace and quiet, both in this world, and in the world to come, then our troubles here might amaze us, and make us doubt of our future rest: but finding by proofe, the manifold tribulations of this life present, we may expect with comfort the promise of the time to come.* *Hier. de Consol. in adverſ.*

20 If a Heathen man could say, when he saw a sudden shipwrack of all

all his worldly wealth, all lost in a moment, Well, Fortune I see thy intent, thou wouldst have me be a Philosopher: how much more may the Christian man say, after the many and manifold afflictions, in minde and body: Well, I see that God would have me even to become religious, and to enter into a meditation of the life that is freed of all: for departing this world unto God, *we cease to grieve, we cease to sorrow, we cease to sinne.*

Chap. X.

How much it concerneth every one in time of health, to prepare himself for the day of dissolution.

Seeing that our good or bad estate in the life to come, depends much upon the quality or condition of the life present: for, *where the tree falleth, there it lyeth*; and our passage in order is from the life of grace, to the life of glory: they see but little, that perceive

Eccl. 11. 3.

ceive not how greatly it concerneth every Christian in time of best health, while he yet hath day before him, to set forward in a provident course: that so in the coole of the Evening, he may arrive at the Port of everlasting rest, To bee alwayes fearefull, alwayes watchfull, alwayes heedfull.

Salomon tels us, the Ant by instinct of nature, remembers it will not be alwayes summer: *Ieremie* tels us, the Crane and the Stork think of another season to come: we may go to Schoole to these silly creatures. Ier. 8. 7.

If we remember *Davids* blessed man, he is resembled unto a tree that brings forth fruit, *In tempore suo*. The fruit which the careless sinner bringeth forth, is often, *in tempore non suo*, while he presumes to strike in with God in his last extremities, when indeed he is not himselfe. Far better is it to enter in while the gate is open, than to knock in vaine when the gate is shut; to seeke the Lord when he may be found, than to be found of him unprovided, when we would not be sought. Psa. 1. 3.

ſought. The ſhip ſhould be mended in the Haven, not in the tempeſtuous ſea. The breach would be repaired in time of peace, and not in hot skirmiſhes of warre. In time, a care would be had of our eſtate for the time to come.

2 *The dayes of man are but ſhort, his time uncertaine; that little moment we have, to provide for a ſtate of all continuance, and to gaine eternity in, is run over before we are aware: Gods mercy in giving us time and grace, paſſeth along as a pleaſant river, if we ſtop the courſe thereof, by our continuance in ſin, it will ariſe high and turne into juſtice, beare downe by force, and overthrow our ſureſt repoſe in the world.*

3 That which once and never but once, is done; ſhould be adviſedly begun, carefully proſecuted, and moſt ſeriouſly laboured with all induſtry unto the end: we ſleepe with our cauſe, and we riſe with our cauſe, as Saint *Auſtin* ſpeaketh.

4 It is the counſell of the Holy Ghoſt: *Doe good while ye have time.*

The

The place of making attonement with our adversary is *while we are in the way*: if there be no preparing oile in our Lamps, there will be no entring with the Bridegroome: if no running, no crowning. For a sure rule it is with God, *Doe well and have well.* Live the life of the righteous, and die the death of the righteous. Gal. 6. 10. Mat. 5. 52.

5 If any aske (saith *Lactantius*) whether death be good or evill; my answer is, Looke unto the condition of thy life precedent, which if it be passed over in vertue, *O well is thee and happy shalt thou be:* if otherwise, the case is altered, *the death of sinners is worst of all*: For why? they passe over their dayes, saith *Iob*, in great jollity, and suddenly fal into a sea of miseries. *Lact. lib. 6.* Psa. 128. 2 Iob 21. 13

Because we know not the day, we should watch every day; because we know not the houre, wee should watch every houre. We see that in matters of weight, foresight and deliberation is wont to bring them better to passe. *Those that runne for a corruptible crowne*, saith the Apostle, *abstaine* 1 Cor. 9. 13

from

from all things: then we for an uncorruptible crown, ought to do as much. The Husbandman will take his season, the Souldier will watch his fittest time to assault the enemie, every one will cast the best way to compasse the businesse he hath in hand: and shall the Christian man be altogether careless and negligent in preparing himselfe for his departure? God forbid. Should he not turne to God, but when the favour of God is turned from him? should he put off a matter of so great weight, as his conversion is, untill the last extremities? It is no safe course so to doe: when the infirmities of body in the Patient, and griefes of minde make him unfit for so needfull a charge as he hath, at these times to dispose of things. When by reason of paine, he is neither for the most part, willing, nor able to order aright his conversion to God, then and not before to thinke of the welfare of his soule. Is this well? No certainely, it is the Wisemans wise counsell: *Before thy languishing griefe,*

consult

conſult of the medicine: before judgement, examine thy ſelfe. *Abigail* ſhewed her ſelfe a provident woman, who went beforehand and pacified *Davids* wrath, and ſo prevented imminent dangers.

6 The Prophet *David* expreſſing the provident care, and carefull providence of an holy man, ſaith, *He ſhall pray unto thee in a time convenient*, or remember thee, O Lord, in a time when thou maiſt be found. Pſa. 33. 6.

The careleſſe ſervant that ſaid in his heart, the Maſter doth deferre his comming, the Maſter of that ſervant ſhall come in a time hee thinketh not, and give him his portion, where ſhall bee weeping and gnaſhing of teeth: for if they are happy, whom he ſhall finde ſo doing, then what are they whom he ſhall finde not ſo doing? Happy are thoſe ſervants who attend his returne, theſe are thoſe that ſometimes looke forth, ſit as *Abraham* at the entrance of the Tents: theſe are thoſe who have their Loynes girt, their Lampes burning

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burning, oile ready : theſe are thoſe that wait with the Wiſe Virgins for the Bridegroomes returne : theſe are thoſe whom the Lord ſhall finde ſo doing, and therefore make them rulers over much, *Take them by the hand and bring them to the participation of everlaſting joy.*

Pulſat cum per egritudines oſtendit mortem vicinam, venit, cum iudicium apparet. Vener. Bed. in Luc.

7 To conclude, theſe are thoſe who are ever ready (ſaith *Beda*) whether the great Lord knock or come; *He knocketh, when by ſickneſſes he ſheweth death is neere; he comes when he appeares to pronounce judgement.* O that men would with carefulnes prepare themſelves in time, while they are their owne men! they ſhall one day finde the benefit of this carefulneſſe.

8 To him that paſſeth thorow darke places, one light carried before him will doe more good, than many that are brought after. For him that undertaketh a long journey, advice beforehand will ſtand him in ſtead.

For this ſpirituall voiage, the vow of the Prophet ſhould be the vow and reſolution of every particular man, by the

the assistance of Gods grace; *I said I will take heed unto my wayes.*

A religious preparation in time would doe men more good than they are aware: happy are they that seeke the Lord while he may be found: for there will come a *Non novi vos, I know you not*, for them that come to buy, when the market is done.

9 Christ wept for the men of *Ierusalem*, which would not weepe for themselves: and all was, because they knew not the things that did belong unto their peace, *in die suo, in that day of theirs.* Luc. 19. 41

Antiochus, after his many injuries offered unto the people of the Iewes, and unto the Temple of God it selfe, taking sacrilegiously from thence the ornaments appointed for Gods service, when the Lord called him to answer the cause at his owne Consistory, he could then wish he had never medled with sacred goods, only consecrated to the Church, to godly uses. 1 Mac. 6. 12, 13.

When *Pharaoh* saw the Sea ready to swallow him; he could then no doubt be

be sorry that ever he had wronged poore innocents, and oppressed Gods owne portion, when sleepe is gone from their eyes, when rather extremity of griefe than true sorrow doth take out a little sicke repentance from the most careless: when rest is departed from their tossed beds, then many may wish that they had used lesse oppression, that they had fasted often with the Apostle *Paul*, prayed with *Daniel*, wept with *Mary Magdalen*, lived in meane estate, and so have feared God, rather than to have enjoyed the pleasurs of sin for a season, which they finde to be full of bitternesse at the last. *These things should be considered in time, and now is the time.*

2 Cor. 11. 17. Dan. 9. 21. Luke 7. 38

10 *They shall seeke me* (saith *Wisdome*, speaking of negligent sinners) *but they shall not finde me*, and why? becausse they seek when it is too late. The foolish Virgins may call Lord, Lord: but when the Bridegroome is past, and that milde countenance of Christ turned away, the wofull plight of these Virgins shall be such, as it were

Pro. 1. 28.

Mat. 25. 11, 12.

were enough to breake their hearts with ſorrow, if it were poſſible for their hearts to breake.

Are not the pleaſures of ſinne deare pleaſures? Had we not need then in caſe of ſuch importance, to ſtand ever more ready by a ſerious preparation for our end: *To hold us faſt in the feare of God, and to waxe old therein*, as *Syrach* counſelleth us? Eccl. 2. 6.

11 Moreover, this our continuance here is certaine, in uncertainty, therefore ſaith one, *Let our uncertaine condition, put into us a certaine carefulneſſe of our eſtate to come.* If in any thing that care of the Prophet is to be remembred, who would *not ſuffer his eyes to ſleepe, nor his eye-lids to ſlumber*: it would ſurely in this of all other be remembred. *Nobis certam ſollicitudinem imponat incerta conditio: Euſ. Emiſ. Homi. ad Mona.*

Who would paſſe a day in ſinfull ſecurity? who would lay him downe in that ſtate of life, wherein he would be loth to be gone and leave this Tabernacle? Doe not many meet with death, and are they not often ſurpriſed at places of greateſt triumph,

where men are wont to thinke of nothing leſſe? now merry, and in ſhort time mourned for? a bone in the meate, a husk in the cup, the laying bait of an enemy, hath made many a ſtout Champion, after manifeſt perils eſcaped in the middeſt of the hatefull enemies, to yeeld by ſo weak a means, whether they would or no. *Iſaac* the Patriarke, *Aaron* the Prieſt, *David* the Prophet, *Ioſias* the young Prince, *Iſrael* the people, by little and little all weare away: *Be the day never ſo long, at laſt comes the evening.*

12 Many good friends oftentimes in the world, ſhake hands at parting, and we ſee their next meeting is at heaven. Wherefore when we keepe our ſolemne aſſemblies, we had need keepe them religiouſly minded: for we know not whether we ſhall ever keep them any more. When we make our humble repentance to God, wee had neede doe it ſincerely indeede, it may be our laſt.

There is a time to ſeeke (ſaith the Wiſeman:) here is the time of ſeeking. Eccle. 3. 6.

ing, life is here wonne or loſt, here provide, and be ſafe for ever. And becauſe the time is ſhort, let them that uſe this world (ſaith the Apoſtle) *be as though they uſed it not*: This is the ſure way though narrow; this is the right gate, though ſtraight, and it leadeth unto life.

Satan he is buſie, becauſe his time is ſhort, and therefore his wrath is the fiercer: At firſt he aſſaulted the Church by violence, but now by deceit. *The woman was deceived* (ſaith the Apoſtle) deceived, and ſo not overcome; whereby we may learne, that our relapſes into ſinne, come not ſo much from our enemies force, as from our negligence. But we remembring the continuance of time, ſhould uſe all diligence, and have the greater care to prevent the ſubtle Serpent. We know not whether we ſhal have ſo fit a time of repentance ever hereafter. 1 Tim. 2.

It is ſaid of certaine Hawkes in colder Countries, that they are moſt earneſt and eager to take their prey, when the day light there is of leaſt

continuance. Let us not care so much what shall be after us in the world, but let us care what will become of us when we are departed hence in the world to come. *Heare good counsel* (saith Saint *Austin*) *doe that before death, which may doe thee good, when thou art dead.*

August. in Enchirid. ad Laur. de Dulc. 1.

13 The Church doth pray (and that in most Christian manner too) that the faithfull may be delivered from sudden or unprovided death. And surely great cause hath the sober Christian man to desire rather leisurely to yeeld himselfe to God, if it shall so stand with his good pleasure, than to be taken in a moment from the society of men. To have a good departure out of the world, may be a good mans prayer, and to close up the course of life with a terrible dissolution, is that faire Christian end we may all beg at the hands of God.

Notwithstanding, when the mind is well prepared, and every day resigned to his will, who knoweth better than our selves, how best to bring us to

to his Kingdome; though the Christian end his dayes by a more short riddance from these bodily infirmities, the suddennesse with Gods helpe, is no prejudice unto his future good, that lives ever prepared for the day of his departure, and they are not overtaken with death, how suddenly soever they are gone that daily minde the time of their dissolution.

14 We may remember that if we respect our estate and condition of life, we are all at one, and at the selfesame stay. *Consider* (saith Saint *Bernard*) *not so much what thou art, as what thou shalt be.* What is become of all *Adams posterity*, for these many hundred yeeres passed; excepting a remnant, are they not all gone? must not the remnant follow after?

Considera non qualis sis, sed qualis futurus. Ber. de consid. ad Eug. lib. 3.

15 *Moses* mentioning the age of those who lived before the flood (when as yet the dayes of man were of more continuance than they are) saith, *All the dayes of* Seth *were nine hundred and twelve yeeres; and he died. All the dayes of* Iared *were nine hun-*

Gen. 5. 8. 20, 27.

dred sixty and two yeeres, and he died. All the dayes of Mathusaleth, *were nine hundred sixty and nine yeeres, and he died*, that same *& mortuus est, and he died*, will ere long be the clause appliable to us all. In the meane season we read the Epitaphs of others, and follow the Funerals of some deare
Luk. 13.4. friends: we see many, as *those on whom the Tower of Siloa fell*, gone in a moment; they are warnings sufficient (if warnings will serve) to make us live prepared for our end.

16 Carelesse men (saith one) are not unlike dissolute servitors in Princes Courts, who having their allowance of Lights, spend them out in riot, and so at last are faine to goe to bed darkling: provident Christians have a fore-sight to thinke of the time to come, consider this transitory estate will have an end, and therefore prepare for another world, where they may have a stay or perpetuity of rest.

17 Now then to be ever in a readinesse for the giving up our account to
Luk. 16.3. God, to live prepared for the day of death

death, the uncertainty of life, the waightineſſe of the charge may juſtly move us all to be carefull indeed How much therefore it concerneth us in time of health to provide for another world, every one doth ſee, we have not two ſoules, that we may hazard one.

In the 23. of *Leviticus*, God tels his people of a day and a way of reconciliation or attonement: he that humbleth not himſelfe that day, it ſhould goe evill with him: whence they might perceive, how that it ſhould goe well with them, that did that day humble themſelves. This life is the day of reconciliation: if we now humble our ſelves, it ſhall by the grace of God goe well with us. In the twelfth of *Exodus*, God willed his people upon their paſſage out of *Egypt to have their loynes girt, their ſtaves in their hands, their ſhooes on their feet*, that there might be no let when the time of their delivery ſhould come: we know not how ſoone God will ſend us from this Ægypt: Ieſus Chriſt

Lev. 23. 27

grant we may keepe our Paſſeovers with ſoules prepared to be gone.

Who ſo feareth the Lord (ſaith the Wiſeman) *it ſhall goe well with him at the laſt, and he ſhall finde favour in the day of his death.*

CHAP. XI.

The manner of preparing, or the ſtate and condition of life, wherin the Chriſtian man ſhould ſtand prepared for death.

THE meane then to die the death of the righteous, is firſt to live the life of the righteous.

The meane to ſit with *Abraham* is here to walke with *Abraham*; for God hath appointed a vertuous life to goe in order before the great reward of eternall life, not as the cauſe, *but as the conſequent of our bleſſed righteouſneſſe in Chriſt our Saviour.*

2 What remaineth, but to frame the

the premiſſes, as we would finde the concluſion; to ſow as we would one day reape? for thoſe that will lie ſoft, muſt make their bed thereafter, and to live the life we hope to live, is in ſincerity here to live religiouſly. *If we provide not in this life, there is no providing after this life.*

Si non in hac vita, non poſt hanc vitam: Aug. de cur. ger. pro morte.

3 The old Chriſtians made the world to reade in their lives, what they did beleeve in their hearts; and gave occaſion to Heathen men to ſay, *This is a good God, whoſe ſervants are ſo good.* Heathen men ſee and heare of the great devotion of the old Chriſtians: they in effect thus reaſon: Surely, theſe men are of God, theſe without doubt looke for a world to come. The labours, the learnings of the ancient Fathers, their ſincerity amongſt men, their devotion to GOD, it was the wonder of the world. The ſervants of *Ahaziah* tell their Maſter of the man that met him in the way, his attire, his word, &c. *Ahaziah* ſaith it was *Elias* the Thesbite. Therefore then

Iuſt. Mart.

then this good and holy converſation of life after the example of good men, what better ſtate for a Chriſtian man to ſtand in, ever prepared for his end?

1 Sam. 12. 3. 4 Was not that a memorable proteſtation of *Samuel*, when before his death, in the preſence of all the people, he declared as thus, his integrity of life? *Behold here I am, beare record of me before the Lord and his Anointed.* As if he ſhould have ſaid, Give me my *Quietus eſt at parting.* *Whoſe Oxe have I taken? to whom have I done wrong?* The peoples reply in effect was, Now God be with thee good *Samuel*, to whom thou art going, thou haſt indeed done us no wrong. *And ſo with mourneſull hearts they gave him this good teſtimony at parting.*

Act. 20 26 27. 5 That of St. *Paul*, when he tooke his farewell of the men of *Epheſus*, who wept abundantly for the words he ſpake, being chiefly ſorry they ſhould ſee his face no more, *I take you to record this day, I am pure from the blood of all men, I have coveted no*

mans

mans ſilver or gold. After ſo good a life, was not this a good farewell? that of *Simeon* a juſt man, one that feared God, and waited for the conſolation of Iſrael, was it not a godly courſe to embrace Chriſt, and *pray to depart in peace?* Luke 2.19

6 O good life (ſaith an ancient Father) what a joy art thou in time of diſtreſſe! It made the ſame Father neither aſhamed to live any longer, becauſe he had lived honeſtly, nor afraid to die, becauſe he had a good Lord. Sweet is the felicity of that man, whoſe workes are juſt, whoſe deſires are innocent. *Poſſ. de Amb.*

7 *Plutarch* writeth of *Pericles*, that he never cauſed man to weare ſorrowfull attire, he was ſo harmeleſſe. And of *Lyſander*, that he was more honored after his death, than ever he had beene in his life, he was ſo vertuous. *Plutar. in vita Peri.* *Plut. in vit. Lyſan.*

But the Wiſe-man ſpeaking of the ſervants of God, who paſſed through the darkneſſe of this World with lampes in their lives, which both light

themſelves and others: *The righteous* (ſaith he) *are had in perpetuall remembrance, their bodies are buried in peace, but their name liveth for evermore.* Ec. 44. 14.

For ſuch is the power of vertue, as it makes not men only honoured whē they are alive, but alſo when they are dead, and it is wont to take good men out of their graves, and cauſe them to live in the mention of long poſterity, having their names regiſtred and inrolled with the Saints of heaven, and their fame Canonized in the Booke of life.

Theſe ſtood evermore upon their departure, having that heavenly treaſure of a good conſcience, peace and tranquillity of minde: When the euill are toſſed, ſaith the Prophet *Eſay, as the raging waves of the Sea:* their name periſheth, ſaith the Wiſeman, *as if they never had beene.* Eſa. 57. 20

8 Thus the innocent life, like the watchfull ſervant, openeth the doore gladly, when his maſter knocketh, but the retchleſſe ſeeketh corners, being aſhamed to be ſeene: nay, ſaith one, *He is*

is ashamed to see him whom he remembers he hath contemned: the one is quit by a joyfull Proclamation, the other found guilty at the bar of his owne conscience.

He that will say with the Apostle, *Death is to me advantage*: must live with the Apostle, *with all good conscience*. I read of one who a little before his departure from the world, spake these words to them about him, *My friends, I now finde it true indeed, he that leaveth all to follow Christ, shall have in this world* Centuplum, *a hundredfold: I have, I have, I have that* Centuplum, *peace of conscience with me at parting*. Thus much in generall of preparing our selves for the time of our dissolution. Phil. 1.

To come neerer home, the applying of himselfe to *Faith*, *Hope*, and *Charity*, is that Christian estate wherein the servant of God once setled, need not to feare to *speak with his enemies at the gate*. Psa. 127. 5

Faith is the staffe, whereupon we stay both in life and death, which faith

faith tels us, that God through Christ is become propitious unto us. *By faith we are blessed*, saith Saint *Paul*, in the third to the *Galath*. 9. By faith *we rejoyce in tribulation*, in the fifth to the *Romans*: By faith *we have accesse unto God*, in the third to the *Ephesians*. This is the *shield whereby we quench the fiery darts of Sathan*. This is the meane whereby we resist his power.

Gal. 3. 9.
Rom. 5. 2.
Eph. 3. 12.
Eph. 6. 16.

10 *Nahash* the *Ammonite*, would make peace with the men of *Iabesh Gilead*, but upon condition, that *he might thrust out their right eyes*. This old Ammonite our enemy, would offer peace to Gods Children, but it is upon condition, for he would have their right eyes, or that blessed Faith that holds the soule-saving love of Christ crucified, put out: but will the true Gileadites yeeld to such a condition? No, not for ten thousand worlds of riches.

1 Sam. 12. 2, 3, 4.

11 Have we any thing to do at the throne of God in heaven? there we have but two pleas, the one of Innocency, the other of mercy. Because we

we cannot plead the plea of innocency, Faith bids us boldly plead the plea of mercy, and tels us the Iudge is reconciled. Rom. 5.1.

What shall separate us being once confirmed in the faith, from the love of God in Christ Iesus?

Shall powers, or principalities? things present, or things to come? No, neither life nor death. Rom. 8.38

12 What manner of faith Christ commendeth in the Gospell, we reade by that of *Mary Magdalen*, who after sorrowing and weeping for her sinnes, Christ tels her, *Thy faith hath made thee whole:* as if he should have said, *Mary*, this weeping, this repenting faith, is faith indeed. When he had seene the religious duty of the Samaritan, that came back to give God praise, and fell downe at Christs feet, he saith unto him also, *Thy faith hath made thee whole*: as if he should have said, This humble faith, this religious faith, is a saving faith: *Goe in peace.* The blinde man cried, *Sonne of David have mercy upon me*, and being reproved, Luk. 7.50. Luk. 17.7.

ved, would not leave *mercy*, untill he obtained *mercy*. Christ said to him, as to the former, *Thy faith hath made thee whole:* as if he should have said, this praying faith of thine is a good faith, *receive thy sight*. What made
He.11.37. many old Saints *to endure bonds and imprisonment, to be stoned, to be hewen asunder?* It was Faith (saith the Apostle.) This was no palsie-faith, but firme and constant unto the end, that comforts the languishing minde, and sayes, If we live, we live unto the
Rom.14.8. Lord, yea, *Whether we live or dye, we are the Lords.*

13 To this *Faith* is adjoyned *Hope*, which is called by the Holy Ghost, the Anchor of the soule. The Anchor lyeth deepe, and is not seene, and yet is the stay of all. So hope reacheth far, it is of things unseene, and yet holds all sure amiddest the surging waves of a boisterous world: This *Hope maketh*
Rom. 5.5. *not ashamed, abideth with patience, rejoyceth in afflictions*: and is, as S. *Austin* calleth it, the *very life of life*. For
Ro.13.15. why? it bids *us goe comfortably to the Throne*

throne of grace, and not to refuse the changing of these mortal bodies: *That we may receive them in a better resurrection.* Heb. 4. 16. 1 Thes. 4. 16.

14 In the third place, *Charity*, the inseparable companion of faith, may be considered. God in the Creation did separate light from darkness: we may not in the state of Iustification joyne the workes of darkenesse, as envying, strife, and contentions, with the light of faith, which are weaved together as was the coat of Christ, and therefore are not divisible. Ro. 13. 13.

15 In the second Booke of Kings and the tenth Chapter: when *Iehoiadab* came towards *Iehu*, as if he had some earnest intent to be his follower: *Iehu said, is thy heart upright with mine? He answered, It is: Then quoth Iehu, give me thy hand.* Our noble *Iehu* whom God hath set up to pull downe the power of darkenesse, sayes to all that professe his Name: Is your faith upright to me? then give me the operation of your hands. 2 Reg. 10. 15.

16 The children of God, as they shall

thall differ from the children of this world hereafter, ſo much they differ from them here by good workes, which doe manifeſt themſelves by Chriſtian charity. Chriſt ſaith unto his, as the Lord of the Vineyard ſaid unto them in the market place, *Why*
Mat. 2. 18. *ſtand ye idle?* Faith is like *Rachel* mourning for her children, lamenting the defect of good workes: and Faith ſayes as *Sara*, Give me fruit or I dye.
Gen. 1. 12. *Moſes* ſaith, that every tree brought forth fruit according to his kinde. Faith is a good tree: it ſhould therefore bring fruit acccording to his kind.
Ioh. 13 35 Our Saviour Chriſt ſaith to his Diſciples, *By this ſhal al men know you, whoſe you are, in that you love one another.* If
Aug. de ſpirit. & anima. we have love, ſaith Saint *Auſtin*, we have God, for God is love: love was the way wherby God came to us, and love is the way wherby we go to *God.*

If this love of God decay, the love of thy neighbour will ſoone come to
Pſ. 14. 1, 2. nothing. *David* puts theſe together, when he ſaith, *The fooliſh ſaid in his heart, there is no God*: he addes, *They*

are

corrupt, and become abominable.

17 *Cain* offered bad offerings, which was a token that the love of *God* waxed cold in *Cain*, it was not long after, that he had laid violent hands on *Abel*, which shewed that he had lost withall, the love of his neigbour. "But "O *Cain* (saith S. *Ierome*) what dost "thou? what cause hast thou of this "cruell hatred, and desire of shedding "innocent bloud? What hath thy "brother deserved? What violence "hath he offerd? hath thy solitary bro-"ther displeased thee, because he plea-"sed God? thou knowest not what a "losse thou shalt have in the misse of "so good a companion. But envie "and venemous malice, where it once "entreth, how doth it blinde the un-"derstanding, nourish and incense "uncharitable minds to commit most "foule and unchristian attempts? Shal "we lend envie our will? shortly will "it become our Lord.

Gen. 4, 5. 8

Quid commeruit, frater? Quam vim intulit? Hier. de conf. in adverf.

If ye will heare, how *Lamech* that was an evill man speakes. *If Cain were avenged seven-fold, I will be avenged seventy*

Gen. 4. 24

seventy times seven-fold. Here is nothing but a minde set upon revenge. But if ye will heare how *David* the man of God speakes, *Is there any of the house of Saul, that I may shew mercy unto them?* He speakes of love and kindnesse towards his very enemies, and so spake *Ioseph* when he forgave his brethren; *Because* (saith he) *I my selfe am under the hand of God.* Gen. 49.

παραπτώματα. ὀφειλήματα. Mat. 21. 25. Mat. 6. 12. Luk. 18. 28, 29, 30. ἀμνησίας

18 All that we can or doe forgive our enemies, are offences, or some small trespasses, but those which God forgiveth, are debts of great importance: we release some few pence; he talents, and those tenne thousand too.

19 *Thrasibulus* a Heathen man, to renew amity lost among men, made a law of forgetfulnesse of all wrongs and injuries that had beene offered: it is not a law of *Thrasibulus*, but of Christ Iesus, *Forgive and it shall be forgiven you.*

20 What hath heaven more glorious, than the union of the Trinity? what hath the earth more heavenly, than

than consent and unity? When one River runneth towards the Ocean, it is a good course, and goes as it should; but when it meeteth with another River, then they make a current indeed. When the love of God doth carry us along, we goe well, but when this meeteth with the love of our neighbour, then we set forward with a maine streame into a sea of all blessednesse.

21 A speciall meane to encrease this double love in the hearts of all beleevers, is a frequent participation of the holy and blessed Eucharist, which is called of some *Ephodion*, that is to say, a most necessary provision for our spirituall voyage (of this I shall speake more at large in another place.) *O blessed Mysterie*, which amongst other high and heavenly effects, is a meanes to strengthen us in this great journey, and comfort us towards the end of the journey.

22 Thus setting our selves in order, wee may accept of the time whensoever

whensoever it shall please God, that brought us into the world, to take us from this our continuance in the same. The condition of life, wherein we may stand prepared, requires our Christian practice, the happinesse of this condition we shall finde, *when we come unto the state of all happinesse.*

Chap. XII.

How the Christian man should demeane himselfe, when sickenesse beginneth to grow upon him.

THE first and principall thing religiously to be remembred in the beginning of sickenesse, is, that the soule doe call her selfe to a serious account of sinnes passed, of the evill committed, and the good omitted: remembring that of the Prophet, *I said I will confesse against my selfe my owne unrighteousnesse.* Therefore, by ancient decree in former time, the sick

Psa. 32. 9.

In decreto vitæ.

was

was enjoyned, before ſending for the Phyſition, to make firſt a contrite confeſſion, and humble acknowledgement of his ſinnes; as if our ſinnes were (as they often are) the cauſe of our ſickneſſes: and ſurely, this decree was very reſpectively had in uſe. We will open our griefes and ſoares to the Phyſition of the body, and when we humble our ſelves under the hand of God, we open our ſinnes to the Phyſition of our ſoules, who can beſt apply the beſt medicine, *Thy mercies O Chriſt Ieſus.*

2 Our Saviour having reſtored to health, and cured the man that lay by the poole ſide, and had beene ſicke ſo many yeeres, he giveth him abſolution who is the ſole abſolver, for all is in mercy: *Behold, thou art made whole*: That was for the time paſt: next he addeth a caution, as a *Memorandum* for the time to come: *Sinne no more leſt a worſe thing come unto thee. Made whole*, therefore ſometimes a diſeaſed creature: *made whole*, therefore not of thy ſelfe whole; *made whole*, therfore not Ioh. 5. 23. Ioh. 5. 14.

not of thy ſelfe whole; *made whole*, therefore now a ſound man: *Sinne no more, leſt a worſe thing come unto thee.* He that afflicted thee for a time, could have held thee longer: He that touched thee in part, could have ſtricken thee in whole. He that laid this upon thy body, hath power to lay a greater rod upon thee in body and ſoule: *Sin no more.*

So by this we ſee, that bodily ſickneſſes may move us to cry out with the Pſalmiſt, *Lord, remember not the ſinnes and offences of our youth:* and to ſay with the ſame Prophet, *O cleanſe thou us from our ſecret ſinnes.*

Pſa. 25. 6.

3 When ſickneſſe beginneth ſharply to touch us, we are carefull (as I ſaid) in ſeeking and ſending to procure the health of the body, as *Aſa* ſought to the Phyſitians to heale his diſeaſe, when he ſhould have rather ſent to the Prophet, to have given him ſome ſpirituall receipt for his ſick ſoule. The woman in the Goſpell, ſpent all that ever ſhe had upon the Phyſitians, and in the end ſhe was never the better, but

1 Chr. 16. 12.

but once comming to CHRIST, ſhe came where ſhe might have cure, and had indeed.

4 When the Phiſitian hath done, then we can be content the Divine ſhould beginne: as if ſome few words of ghoſtly counſell were enough, when we ſee there is but one way with us. No, no, the firſt and chiefeſt care in all extremities ſhould be a penitent imploring of the helpe of God, who in this caſe doth oftentimes cure both body and ſoule, and lengthen the dayes of ſorrowfull ſuppliants, as he did the dayes of *Ezechias*.

For recovery firſt therefore, take a good quantity of repentance, two handfuls of faith in the paſſion of Chriſt, put both together, with a purpoſe by the helpe of God, for to walke upon it in holineſſe of life, and apply this as a good receipt for thy ſickly Soule, which hath taken a dangerous ſurfet in ſinne.

5 The lumpe of dried figs, (meanes ordained by God for the bodies health) have alſo their convenient uſe.

Esa. 38. 2. The Physitians we honour, but it is for necessities sake; that unnecessary manner of taking physicke, which maketh health sick, away with it a Gods name. The physick of the soule hath the best cordials for the penitent Patient.

Num. 28. That of the people in the Booke of Numbers may be remembred, who being stung with the Serpents in the Wilderneſſe, had no better meane of succour, than the looking up to the Serpent, which *Moses* caused to be set up, as a meane ordained by God, for the procuring of their health. We have no further refuge in time of need than the lifting up of the eyes of our soule to behold *Christ crucified.*

6 The people cried unto *Moses* and *Aaron*, but there was no helpe, untill God in mercy appointed this miraculous meane. No reliefe could be found in the law for the distressed soule, untill God in his wonderfull love raised up a mighty salvation in the state of grace. The Serpent was lifted up on high, that all might behold him: so

was

was the Sonne of God, that all beleevers might receive saving health from him, and by him. In the curing of those who were stung by the Serpent, it was *looke and live*, for Christs curing, it is, *beleeve and live*. Num. 21. 9. Ioh. 3. 14.

7 This blessed meane in times of greatest extremity doth adde no small comfort to the afflicted. And this the principall care, when sickenesse beginneth, being an humble acknowledgement of our sinnes, which may move us to say, as *Iosephs* brethren: *Therefore is this trouble come upon us*. A hartie confession of them all, an humble desire with bended hearts and knees for remission thereof, by him who is the hope of the distressed, the joy of the afflicted, the curer of the sick, and the resurrection of the dead, a willing minde to be delivered from the bands of sinne, may make us cry with the Prophet *David*, *I am so fast in prison that I cannot get out*. And last of all, a joyfull lifting up of the heart to the Throne of grace, may make us willingly renounce the world, and re- Gen. 42. 21.

ſigne over our ſelves unto his divine pleaſure, to whoſe appointment we ought with patience meekly to ſubmit our ſelves. Firſt, God ſent *Ionas* to warne *Ninevie*, and ſeeing the repentance of the people, then comes a meſſage of mercy, theſe trials are as forewarners.

8 We ſee we are in his hand who alone hath power over all fleſh: when we are in want, we then know the benefit of plenty, when we are in bondage, we then beſt perceive the good of freedome, when we are in ſickneſſe, we moſt thankefully acknowledge the bleſſing of health (if we have any thankfulneſſe) and may eaſily gather how God by lingring ſickneſſe, doth in mercy ſtay till we make us ready. If it ſhall pleaſe him to adjourne the time of thus our Pilgrimage, we ought to offer a determinate purpoſe, as a ſacrifice upon the Altar of our hearts, to bleſſe him who hath ever bleſſed us, to ſerve him truly all the dayes of our life. And thus having our truſt in Chriſt crucified, we make this

this reſolution: *If we live, we ſhall doe well; if we dye, we ſhall doe better.*

CHAP. XIII.

How the ſick ſhould diſpoſe of worldly goods and poſſeſſions.

HIS ſins being by the ſick perſon confeſſed, his ſoule religiouſly comm ended unto God, his deſire either to live or dye, given over to the divine diſpoſing providence: to ſettle an orderly diſpoſing of thoſe temporall bleſſings which God hath here lent unto his ſervants (as Oares and ſails to bring paſſengers to their long Haven) is very convenient for every Chriſtian in the time of health, and nothing ominous as ſome have have timerouſly doubted. Experience doth ſhew, that wiſe men have afterward lived long, done full well, and ſerved GOD many yeeres in the World: wherefore, it is a laudable cuſtome for men whilſt they are themſelves, to make their laſt

Will and teſtament in time, leſt dying inteſtate, great troubles, or ſtrifes and ſuites in law doe ariſe about their eſtates, being dead; for this cauſe *E. ſay* willed *Ezechiah to ſet his houſe in order.* Now, there is a foure-fold houſe to be ordered by us; Firſt, the houſe of every ones conſcience, wherin they make their repoſe. Secondly, the houſe of the body, which is to be adorned with holineſſe; for holineſſe becommeth this houſe. Thirdly, the houſe of our family, which is wiſely to be diſpoſed. Fourthly, the houſe of eternity, which of all other is carefully to be thought upon.

A great temptation in ſickneſſe is, the love of the World, and worldly things. for that moſt affecteth a man towards his death, which he moſt loved in his life, as riches, lands, wife, children. To provide a remedy againſt this, it is needfull for a man to have his laſt Will and Teſtament ready in his extremities, that ſo he be not troubled about the ordering of his worldly goods, when he ſhould be ordering his ſoule.

Thus

Thus the Teſtator having commended his ſoule to his Creator, and his Redeemer, and his body to Chriſtian buriall, we ſee that diſpoſing of bleſſings temporall, maketh us not to die the more quickly, but the more quietly, and therefore it was put in practice by *Abraham*, when he gave the principall part of his goods unto *Iſaac* his ſonne, and unto others; *Abraham* gave gifts of Legacies: this did *David*, *Tobie*, and *Ezechias* for the quiet of ſucceeding poſterity, they diſpoſed of earthly poſſeſſions going to poſſeſſe heavenly.

Gen. 25. 26. 1 Kin. 1. 25 Tob. 4. 20. Eſa. 38. 1.

2 He muſt not expect the laſt extremities of ſickneſſe, to diſpoſe of things tranſitory. In this diſpoſing, to be adviſed by them, whoſe skill and knowledge is approved, doth much further the well ordering of the ſame. We ſhew our thankefulneſſe unto God, and charity to men, when we become beneficiall unto others, remembring whoſe ſaying it was: *It is a bleſſed thing to give of all other to pious uſes.*

Acts 20.

3 In which giving, the maintenance of Churches, Colledges, Schooles, Hoſpitals, and ſuch like godly uſes ſhould (where ability is anſwerable) be chiefly remembred: for by theſe deeds of mercy, we doe not onely our ſelves acknowledge Gods goodneſſe, but make many others, (when we are long ſince dead and gone) bleſſe him in the participation of the ſame.

4 Mercifull men (ſaith the Wiſe man) have honoured GOD by this meanes: and how? *The Lord hath gotten great glory by them.* To give unto the poore in time of ſickneſſe is good, but more acceptable were it to doe it daily, and in the time of beſt health.

Eccl. 44. 2, 15.

This giving, is the ſhip that will never ſtrike againſt the rocke, but bring our merchandiſe home in ſafety. This giving is the moſt gainefull intereſt. When the mercifull ſhall receive a thouſand for one, and finde in another World the reward of lending unto GOD: that is to ſay, of giving

giving unto the poore: for hee is their ſurety, they ſhall not have loſſes by him.

In hoarding up our riches, (ſaith *Gregorie*) we loſe them, but in diſperſing them abroad, we moſt ſurely keepe them. To diſperſe them when we can hold them no longer, is not ſo good, though commendable: this kinde, with *Iob* not to eat our morſels alone, but to give our bread unto the hungry, nay, to take from our owne plenty, to give unto Chriſts little ones, is commendable indeed. *Bleſſed is he* (ſaith the Prophet *David*) *that conſidereth the poore and needy. The Lord ſhall viſit him when hee lyeth ſicke upon his bed.* A cup of cold water ſhall not one day want a reward, not ſimply as a reward, but as a reward in his name, by whom all things are acceptable. Pſa. 41.1

5 Where is become the large liberality of old Benefactours toward the poore members of CHRIST? is not all ſcarce ſufficient to maintaine our acceſſes? The pride of the world

world in attire, and the maintenance thereof in languishing, the needlesse superfluity in diet, hath eaten up Hospitality and mercy towards many hungry soules, and causeth that we have little to leave at our departure, for the good of others. Never more at the table, but never lesse at the doore, never more sumptuous in cloathing our selves, never lesse respective of others. Nature is content with few things; all will not serve excesse.

To be liberall in good uses, and sparing in unnecessary expences is commendable, and so in orderly manner to dispose of these temporall benefits at the last, is rightly to leave that which industry hath gathered, and frugality saved.

Num. 7. 11. In the disposing of earthly possessions, none ought to alienate ancient inheritances. God would that the right heires should take place, and succeed in order.

Provided evermore, that debts ought first of all to be payed, and with *Zacheus* we ought to make a conscience,

in

in making reſtitution if ought hath bin taken from any man by forged cavillation.

Then we are to proceed to bequeath our temporalities; in the bequeathing, naturall affections may not be extinguiſhed, the next in kindred diſinherited, the cuſtome of place and Anceſtry, from the fathers to the children, and the childrens children violated: fathers are but Gardians for their time: and therefore to make ſpoile is an injury offered to poſterity: Old friends would be remembred by ſome tokens of love in ſome ſmall Legacie.

6 The forgiving of our enemies, when we can hurt them no more, is not ſo much charity at all times, but principally at this time becommeth Chriſtians. The example of *Stephen*, praying for his perſecutors, may ſhew us a mirour of true Charity towards all. Theſe ſpeciall reſpects obſerved, the ſick may in the name of God diſpoſe of himſelfe and his, as thus:

7 Firſt, with a free heart and willing minde to yeeld and render his ſoule

ſoule into the hands of Almighty *God* his Creator, who of his endleſſe goodneſſe gave him his being, of his infinite mercy vouchſafed to redeeme him by the death and paſſion of his deare Sonne, and our Saviour Chriſt Ieſus, in whoſe onely merits, is his laſt repoſe at parting: then commending his body to Chriſtian buriall, he may proceed as Gods grace and wiſe advertiſement ſhall direct, that ſo the ſicke laying aſide all earthly reſpects, as now having no more to doe with the things under the Sunne, like the valerous Captaine, who now about to take a great and weighty enterpriſe againſt forraine enemies, leaveth the remembrance of wife and children, onely intending to his occaſions in hand.

Now may the ſicke commend with patience and comfort of heart, his ſoule into the hands of Almighty GOD, humbly applying unto his faith the innumerable benefits of CHRISTS paſſion: and of the three things he is then to diſpoſe of, *His body*

body, goods and ſoule; let principall care be had, in commending his ſoule with all devotion into the hands of IESUS CHRIST, that ſo when the time of death commeth, he may ſaile forth of the Haven of the fleth, with conſolation. This done, let him take his leave of wife, children, friends, acquaintance, and ſo in ſilence meditate of the joyes of Heaven.

CHAP. XIIII.

How neceſſary it is for the ſicke, leaving all worldly thoughts, to apply his mind to prayer, and godly meditations.

THE diſpoſition of worldly goods, being well and wiſely ordered: the minde is at more quiet to conſider of heaven and heavenly things, the ſick is more fit to enter into the cloſet of his heart to deſcend into himſelfe, there to commune with himſelfe.

At theſe times we have no ſweeter incenſe

Pſa.141.2 incenſe than our devotion, offered up by prayer. The lifting up of our hands we may make our evening or latter ſacrifice. We have no better Orators to plead our cauſe, no ſurer Ambaſſadors to conclude our peace, than our humble ſupplications unto him, who healeth our ſickneſſes, and forgiveth our ſinnes; who ſits ever in commiſſion to heare our ſuites, and lookes that we ſhould ſend up our prayers, that he Pſa. 103.3 may ſend downe his mercy.

By which meanes we enter into a ſpirituall traffique with God himſelfe: we give a cup of cold water, and he re- Iohn 4.14 turnes us a fountaine of the water of Luke 21.2 life: we give him with the poore widow two mites, and he gives us againe the whole treaſure of the Temple. The mercy of God (ſaith one) is like a veſſell full to the very brim: if once his children by the hand of faithfull prayer, begin to take of it, it doth overflow unto them.

2 Moreover, it is not with God, as with men, amongſt whom, thoſe who are petitioners, are wont to be trou-

bleſome

bleſome unto them, but with God, the more we offer up our prayers unto him, the more we are accepted of him.

The *Ædiles* amongſt the *Romans* had ever their doores ſtanding open, for all that had occaſion of complaint, to have free acceſſe unto them. With God the gates of mercy are wide open to all poore ſinners, that will make their prayers unto him, *Come and welcome.*

3 Now as we ſhould at other times, and upon other occaſions, with *Abraham*, ſometimes leave our terrene affaires, as he left his ſervants beneath, when he went into the Mount to ſacrifice to God; ſo principally in ſickneſſe, and times of diſtreſſe: then ſhould we flie unto our ſureſt ſtay of repoſe, then ſhould we aſcend into the contemplation of heavenly things, and have recourſe to Gods mercy, as to a City of refuge: *Call upon me* (ſaith the Lord) *in the time of trouble, and I will heare thee, and thou ſhalt praiſe me. In the time of trouble*: there is refuge for extremity, *And I will heare thee*: there

Gen. 22. 5.

Pſa. 50. 15

there is the reward of mercy, *And thou ſhalt praiſe me:* and there is the reflexe of thankfull duty. CHRIST wils *all that are weary and heavie laden, to come unto him,* and they ſhall not loſe their labour, for *he will refreſh them.*

4 In time of need no ſurer Sanctuary than by humble prayer to repaire to God. *Let us even endevour to dye in prayer. I liſted mine eyes unto the hils* (ſaith the Prophet) *from whence commeth my helpe.*

Demus operam ut moriamur in precatione. Aug. de vera invoca. c. 33. Pſa. 121. 1 2.

And in another place. *As the eyes of ſervants looke unto the hand of their maſter, and as the eyes of a maiden unto the hand of her Miſtreſſe:* So our eyes wait upon the Lord our God, untill he have mercy upon us.

Wherefore, with the ſame Prophet let us devoutly ſay, *In thee O Lord, have I put my truſt, let me never be put to confuſion, but rid me, and deliver me in thy righteouſneſſe: Correct me not in thine anger, O Lord, neither rebuke me in thine indignation: heale me, for my bones are vexed. Be not farre from*

me

me, for trouble is hard at hand, and there is none to deliver me: remember thy loving mercies, which have beene ever of old: caſt me not away when my ſtrength faileth me: I acknowledge my faults, and my ſinne is ever againſt me: Waſh me and I ſhall be cleane: Lord, heare me, hide not thy face from me, for trouble is at hand: O let my cry enter into thy preſence.

5 To this or the like penitent complaint that joyfull reply is not far off; *Becauſe he hath put his truſt in me, I will deliver him; I will ſet him up becauſe he hath knowne my name, I am with him in his tribulation.* Pſa. 91. 14 15.

6 The ſelect prayers to be uſed in in the viſitation of the ſicke, ſhould be obſerved with many of the Pſalmes of *David*, which when the afflicted reade them, inſtruct the conſcience, and in times of ſickneſſe, are wont more than ordinarily to affect the Soule: for theſe divine Hymnes (ſaith Saint *Baſil*) are a part of holy Scripture, *High in myſtery, profound in ſenſe, comfortable in Doctrine,* *Baſil. in præfat. in lib. Pſa.*

doctrine, and have in times of affliction a speciall and peculiar force to move devotion.

7 Amongst these, the thirty eight Psalme, *Put me not to rebuke, O Lord.* The fifty one, *Have mercy upon me, O Lord.* The seventy Psalme, *Haste thee to deliver me, O God.* The seventy one, *In thee O Lord, have I trusted.* The seventy seven, *I will cry unto the Lord with my voice.* The hundred and thirty Psalme, *Out of the deepes have I called unto thee, O Lord, Lord heare my voice:* with many other like Psalmes proper and peculiar for the sicke.

8 Hereunto may be added a silent meditation, wherein the soule doth enter a solitary talke with *God*, which is very convenient in this case: when the joyes of heaven have leisure to present themselves to our religious thoughts, the pleasures of a sinfull life, and this worlds vanities are then seen to be of smal value, as they are indeed.

9 Then may we call to minde the unspeakable love of *God* towards man in

in generall, and our ſelves in particular: How his mercy ſtept forth in time of need before execution of juſtice, to ſave man. That it was a work of comfort, when God ſaid, *Let there be light made*, but that it was a worke of counſell, and of the greateſt comfort that ever could have come unto the world, when he ſaid in the great worke of mans Redemption, *Let there be a Chriſt borne*, which ſhall ſave my people from their ſinnes. Gen. 1. 3.

Now have we fit opportunity to meditate upon the ſufferings of the Son of God, his paſſion, his deſcention into hell, his reſurrection the third day, his aſcenſion and glorious ſitting at the right hand of God: ſo that at the name of Ieſus, the ſorrowfull ſinner may ſay with *Thomas*, *My Lord, and my God.* Ioh. 20. 18

10 We cannot in the world better imploy our thoughts, than in calling to minde how God hath kept us from our youth up, from how many dangers we have beene delivered, into which we have ſeene not a few fall before Pſa. 22. Pſa. 27. 11

before our eyes, and our ſelves by his onely mercy unto this day freed from the ſame, can we otherwiſe doe, but with all thankefulneſſe call to minde the goodneſſe of God towards us, for the time paſt: and put our whole truſt and confidence in him, even in theſe greateſt extremities? yea, both in life and death, for the time to come, ſeeing *the Lord is nigh to all them that cal upon him, yea, to all ſuch as call upon him faithfully.*

Pſ. 145. 18

Chap. XV.

How the ſicke, when ſickneſſe more and more increaſeth, may bee moved to conſtancy and perſeverance.

When ſickneſſe more and more increaſeth, we are more and more put in minde of our mortality, then are we as it were ſummoned to depart hence, and gently moved to renounce by little and little, all the repoſe we have

have, or can have in this transitory life: and therefore ought we now to arme our selves to stand with constancy unto the end; remembring evermore, as we had a time to be born, so have we a time to die and depart hence, and in the meane while to learne wisedome by the foolishnesse of those who say in Hell: *what good hath our pride brought us?* Eccl. 3. 2. VVis. 5. 9.

2 To elevate or raise up our spirits when they are dejected with sorrow, we may recount with our selves that Christ himselfe went not up to glory, but first he suffered paine. Doe we suffer? he suffered first: have we paine and sorrow? so had the most innocent Sonne of God before, who suffered as he alone trode the Wine-presse himselfe, and undertooke the brunt of the battell, that we might be made Conquerours.

3 When *Uriah* was willed by *David himselfe*, to take his ease at home, *Shall I see* (quoth he) *my Lord Ioab, and the Arke of GOD lie abroad in the* 2 Sam. 11. 11.

in the field, and shall I goe take my rest and ease? No, I will not. Shall we see the Sonne of God all in gore bloud, suffering for the sinnes of the world, and shall we refuse all suffering, taking our ease in *Sion*, and our rest upon the Mountaines of *Samaria*, or loath to endure any crosse or calamity at all?

4 Is that Souldier worthy to triumph with the Captaine, that would never strike stroke to fight the battell with him? Againe, whatsoever we suffer, Christ suffered more for us.

And that which we may not forget, it is to be remembred, that this our striving, is not beating the aire, our labour is not in vaine in the Lord, for after we have fought a good fight, there is laid up for us a Crowne of glory. God (saith *Tertullian*) is *Agonothetes*, both he that proposeth the prize, and rewardeth the Champion.

1 Cor. 9. 26
2 Tim. 4. 8
Tertul. ad Mar.

5 Consider the old generations of men, (saith the Wise-man) and mark them well: *Was there ever any confounded that put his trust in the Lord?*

Eccles. 2. 11, 12, 13.

Who

who hath continued in this feare, and was forsaken? Or whom did he ever despise that called upon him? Wherefore let the languishing person take unto him comfort in Gods mercy. *Was ever the righteous forsaken?* No, he was not. Eccl. 2. 22. 2 Reg. 20. 22, 23. 2 Reg. 23. 9

6 God told *Iosias*, that he should be gathered unto his fathers in peace; and yet *Iosias* died in warre; God gave him a constant minde, whereby *Iosias* died peaceably, and so in peace. The Lord told *Ieremy* he should not be vanquished. *Ieremy* was stoned, but not vanquished. God gave him an invincible faith. The Angell to the Church of *Smyrna* saith, *Be thou faithfull unto death, and I will give thee a Crowne of life.* Apo. 2. 10.

Abraham was about to sacrifice, the birds came and troubled him: did *Abraham* desist? No, *Abraham* rose and drove them away: we are about to offer our selves a sacrifice to God, earthly thoughts trouble us, should we give over? No.

7 When he feeleth and findeth himselfe

himselfe beginning to decline, the sick may make a hearty confession of his Christian beleefe, saying: "O holy "Trinity, I commend my selfe unto "thee, the Father, the Sonne, and "the Holy Ghost, which in unity of "nature art one and the selfesame "God. I commend me unto thee, O "omnipotent father, which hast cre-"ated me, yea, heaven and earth with "all things visible and invisible. I "commend me unto thee, O Lord Ie-"sus Christ, who for me and the sal-"vation of mankinde, wert sent into "the world, conceived by the power "of the Holy Ghost, borne man of "the blessed Virgin *Mary*, didst suf-"fer, wast dead, buried, descendedst "into hell, the third day didst rise a-"gaine from the dead, ascendedst into "heaven, where thou sittest at the "right hand of the Father: from "whence thou shalt come at the day "of Iudgement to judge all flesh. I "commend me unto thee, O holy "Spirit, which proceedest from the "Father and the Sonne, whom toge-

ther

"ther I adore and glorifie, which "doſt quicken our Catholike and A-"poſtolike Church: to wch thou haſt "in mercy granted remiſſion of ſins, "the reſurrection of theſe mortal bo-"dies, and everlaſting life after death.

The ſame confeſſion may be made of the ſicke in manner of oblation: As, *I offer my ſelfe unto thee, O holy Trinity, the Father, the Sonne, and the Holy Ghoſt, &c.* Alſo in a manner of an humble ſupplication, As, *I beſeech thee, O holy Trinity, the Father, the Son, and the Holy Ghoſt, &c.* In which Chriſtian confeſſion, it is the part of Gods ſervants to ſtand conſtant unto the end againſt all temptations.

8 Not unlike the people of *Cinineſis*, who when the Ambaſſadours of *Brutus* would have them deliver over their Citie and freedome into his hands, returned him this anſwer: *Tell your Captaine Brutus, our anceſtors have left us weapons to defend our right with courage and conſtancy unto the end.*

9 The *Holy Ghoſt*, by the Apoſtle

Ephes. 6. 14, 15.

Saint *Paul* in the sixth to the *Ephesians*, sheweth what these weapons are: *As the brest-plate of righteousnesse, the shield of faith, the helmet of salvation, the sword of the Spirit, their feet shod with the preparation of the Gospell*; here is spirituall furniture for al parts, onely the backe or hinder part excepted: to signifie that the Christian souldier should never turne his back before his enemies.

10 The Eagle to try her young, is said to carry them up against the piercing beames of the Sunne, which seeing them to endure, she acknowledgeth them as her owne. Christ knowes us to be his, by our constant suffering, and therefore sometimes brings us to the conflict.

2 Sam. 20. 1.

11 We reade in the 2 *Sam.* 20. *that Seba a rebellious Iew, blew a Trumpet, and many of the people followed after him, but the men of Iuda, who were of the blood royall, they as good Israelites would live and dye with David their King.* The old *Seba*, Sathan, blowes many an inticing blast, to carry us

away

away from our true allegiance to Christ Iesus our King. *All that are borne of water and the Holy Ghost will live and die in the faith of Christ Iesus. A just man,* saith Saint *Austin, in a bitter life, may justly wish death; if God grant not this, the just is yet to beare out with constancy that bitter life allotted him, which surely just men doe.*

Potest iustus iuste optare mortem in vita amarissima: si non concedat Deus, iustum est, pati vitam amarissimam. Aug. contra Secun. Gaud. Ep.

2 Howsoever the world for a time frowne upon them, yet are they not as the Reed without pith or substance, and so wavering with every winde, but firme and constant like *Iohn Baptist*, that will hold his profession, though he lose his head for it.

Wherefore, considering that there is no combate without an enemie, and no Crowne without a Conquest, no Conquest without courage and perseverance: the faithfull like *Iob* say, *Though the Lord kill us, yet will we put our trust in him.*

Chap. XVI.

How they may be advertiſed, who ſeeme unwilling to depart the world.

1 Cor. 15. 17. IF in this life onely (ſaith the Apoſtle Saint *Paul*) we have hope in Christ, then are we of all men moſt miſerable: to ſhew in effect, that we have not in this life the accompliſhment of our hope. Not here, therefore wee ſhould expect it elſewhere: this is not our Paradiſe, but a barren Deſert: we may not looke for our habitation here beneath, ſeeing the Citie is above, which we have to inhabite for ever.

Heb. 13. 14. 2 To draw backe when we are comfortably to goe on to take poſſeſſion of our beſt deſires: to faile when the hope ſo long hoped for, ſhould moſt ſtrengthen us in the way, is far from that Chriſtian beliefe, whereof every one maketh daily profeſſion, ſaying: I beleeve the reſurrection of the fleſh of the body.

Often

Often have we prayed: *Thy kingdome come.* Now when God is leading us into the ſame, our unwillingneſſe to be gone, cannot but argue great weakeneſſe of faith: *What would we have done, if God* (ſaith Saint *Ierome*) *had commanded us to dye, without mentioning the reſurrection? his will ought to have ſufficed*, but not having this ſtay, why ſhould we waver? Mat. 6. 10.

Quid faceremus, ſi mori tantum modo ſine reſurrectione, preciperet Deus? voluntas eius ſufficeret ad ſolatium. Hier. de non lugen. mort.

Oftentimes have we wiſhed, that we were once freed from this worlds captivity: now GOD is going about to free us indeed, our deſire is to continue in our captivity ſtill: not unlike children who crie out of paine and griefe, and when the Chirurgion comes that ſhould eaſe them of all, they chooſe rather to remaine as they are.

Oftentimes, ſaith (Saint *Auſtin*) we wiſh we were gone from all, yet beginning to wax a little ſicke, we ſend with all haſt for a Phyſitian, and promiſe any thing to have a little longer life. Wee ſometimes even call for Death; if Death enter and

Aug. de ver. ap.

ſay, here I am, we recall our word: our dayes we ſay are evill, and for all that, as evill as they are, we would not leave them at all by our wils; here is an inevitable neceſſity of death. We ſee none was ever exempted, no not the very Sonne of God, when he had taken our nature.

3 There is no Mariner, but after many ſharpe ſtormes deſireth the Haven, and ſhall not we, after ſo many tempeſts of this troubleſome world, accept of our deliverance, when the time is come? We are given to love the world too much, and a great deale more than we ſhould, being onely ſtrangers in the ſame.

4 Had we no further expectation, but onely to enjoy a ſtate temporall, where we might ſet up our reſt, as having here attained our chiefeſt good, then might our departure from this World be very grievous indeed; becauſe our being, and happineſſe ſhould end together: But looking as we doe for a further condition; ſo permanent ſo bleſſed, and death being the paſſage,

or

or entrie thereunto: there is no cause why man, if he bethinke himselfe, should unwillingly set forward when his time of departure is at hand.

5 First, remembring it is the ordinance of God, and as *Iosuah* calleth it, *the way of all the world.* Feare not, saith the Wise man, the judgement of death, remember them that have beene before thee, and that come after. This is the Ordinance of the Lord over all flesh: why wouldest thou be against the pleasure of the most high? whether it be tenne, or a hundred, or a thousand yeeres, there is no defence against the grave. Ios. 23. 14 Ec. 41. 3.4

What man is he (saith the Prophet) *that liveth, and shall not see death?* What man? that is to say, no man. It is not proper to any one, which is common to all: Kings, Princes, strong, valiant, take part with them in this lot. There is no reason that any should looke to be priviledged in that, wherin all without exception must, will they nill they, submit themselves: (saith one) who would not *dye with* Ps. 47. 8. 9.

Cæsars, with Kings, with Phocion, a good man? Would he remaine when all are gone?

6 Secondly, death is a meane to bring us from a prison without ease, from a pilgrimage without rest, we all see evidently. This made the Wise-man praise the dead above them which are yet alive, and preferre the day of death, before the day of birth; surely for no other reason, then for that: in the one, wee come into a vale of misery, in the other wee depart from it, departing in the faith of him, by whom we looke for a better state to come. O Death how acceptable is thy judgement unto the needfull! unto him whose strength faileth, that is now in his last age, and is vexed with all things, and to him that despaireth and hath lost his patience!

7 Thirdly, this being the way for the obtaining so high a reward, we may step forth with confidence in his mercy, who now calleth us by Death to the participation of the same.

ſame. Why on Gods bleſſing ſhould any be loth that his ſoule ſhould returne to him that gave it?

8 When the loving Mother ſendeth forth her childe to nurſe, and the Nurſe hath kept it long enough: if the Mother take her owne child home againe, hath the Nurſe any cauſe to grudge or complaine? how much leſſe cauſe have we to ſhew any token of unwillingneſſe, that God ſhould take home his departing Soule, the worke of his owne hands, the plant of his owne grafting, who firſt gave it, and will before all others, moſt lovingly keepe and tender it? There is none knowes the love of a Mother, but a Mother. There is none knowes the love of God, but God, who is love.

9 Wherefore, we are very unnaturall to our ſelves, if we ſhould give teſtimony of diſcontentment; when our ſoules would be delivered into his hands, who is the beſt preſerver of all. Againe, where is our deſire with Saint *Paul*, *To bee* Phil. 1. 23.

diſſolved

dissolved and to be with Christ; Where is our complaining with the Prophet *David, that we are not yet come to appeare in the presence of God?* Where is the longing of Saint *Austin*, to see that head which was crowned, those hands which were pierced for our sins? Had we the love and faith which these good men had, we should rather wish for the houre of rest, than shew any unwillingnesse to depart, when God is above to call us hence.

Psa. 42. 2.

Aug. Med. 2.

10 Shall naturall inclination overrule the force of Christian hope? Can we forget the prayer of Christ in the garden? *Father, not my will, but thy will be fulfilled.* Would to God, saith Saint *Austin*, man had never sinned, then we should never need to feare death: the cause standing as it doth, we must be content to undergoe, (though contrary to nature) that which is laid as a punishment for sin upon us all.

Luc. 22.42 *Aug. de Agon. Christi.*

11 The Stars by their proper motion are carried from the West, to the East, and yet by the motion of obedience

ence to the first Mover, they passe a-long from the East unto the West. The waters by their naturall course follow the Center of the earth, yet yeelding unto the higher body, which is the Moone, they are subject to her motions. The motion of obedience to the will of God, who is the first mover, the higher body should draw us, and all our desires, how contrary soever in nature, for hereunto all should yeeld themselves and obediently follow.

12 Those who by Alchimy will turne worser mettal into a more pure, must first dissolve the worse: if we will change our wils into the will of *God*, we must cleane dissolve them, that his will onely may take place.

13 When Christ in the *Revelation* saith, *I come quickly*, the Saints reply, *Even so, Amen, come Lord Iesus*. To shew, whatsoever doth please Christ, could not displease them, much lesse the comming, which is most joyfull to all that feare and love his Name. Apo. 22. 20.

14 And here we may consider by this

this meanes of yeelding our selves meekely unto God, we have occasion offered to shew our subjection to his
Gen. 22. 4. divine pleasure, as *Abraham* had, when God commanded him to offer up *Isaak* his sonne, nay, *Isaac* his only sonne, and *Isaac* whom he loved, and *Isaac* in whom rested all the hope of his blessed posterity.

Here was a conflict, wherein God would see which was strongest in *Abraham*, either faith, or fatherly affection. But *Abraham*, who is called the Father of the faithfull, and so one that leaves his children an example for the time to come, in this straight resigned his will to the will of God, stood not weighing so high a precept, in the light scales or ballance of humane reason. *But in hope, beleeving against hope*, did proceed to the accomplishment thereof.

15 The Apostles of our Saviour Christ, in the eighth of Saint *Matthewes* Gospell, being willed to lanch forth, and to passe unto the other side of the Lake, stood not casting

ing timerous doubts, as thus: this *Genezareth* is a dangerous passage, the evening draweth on, we our selves plaine Fishermen, none of the skilfullest Pilots: But when CHRIST commanded them, without more ado away they goe. Now Christ bids us us to put off from the shore of our earthly estate, what should we doe but obediently set forward? At the other side is heaven the Haven of our hope. The Spirit is willing, the flesh is weake; but the motion of the Spirit is best.

16 Againe, seeing we must needs away, *If we must away, why not now? If not now, when?* There is a time to be borne, (saith the Wise man) and there is a time to die: we came into this world upon condition, yeeld up our lives we must with *Codrus*, that valiant Athenian, so that all may be in safety. With the Thebane Captain, let us not care to change life with death, so the victory may be glorious. *Epamin.*

17 And to say the very truth, we have no great cause to covet long life

life in this Iron age, and ſtony-hearted World: faithfulneſſe is gone, charity is gone, devotion is gone, true joy is gone. Men ſhould rejoyce in God: there is no ſuch rejoycing now adayes put in practice: we ſee ſome miſeries, and Wiſemen foreſee more: the righteous is taken away *from the evill to come*: as God tooke *Ioſias*, becauſe he ſhould not ſee the calamities of ſinnefull people.

2 Reg. 22. 10.

18 For our owne eſtate in particular, when decrepit age commeth, which we ſo much wish for before, is not this age a diſeaſe of it ſelfe, at thoſe foureſcore yeeres, which is the furtheſt hope of our ſtrength? are we not then comberſome to others, and irkeſome to our ſelves? In the meane time, ſo many ſnares and engines are laid by the profeſſed enemy of man, to entrap mens ſoules, as we may with reverence and love, wonder at the mercy of God in our deliverey for the time paſt, and peaceably accept of our paſſage into a place of true ſecurity, now conſequently to enſue.

19 Laſt

19 Last of all, a remembrance of the place whither we are going, should take us away, as the Angels tooke *Lot* from *Sodome*. It is unto a City of all continuance, *Even that City where our soules shall live*. Let us send our faith in beleeving, our hope in expecting, (as *Iosua* sent messengers before) to view that Countrey which God will give us. These messengers will bring us word, that eye hath not seene, nor eare heard, nor the heart of man conceived the height and excellency thereof: which (me thinkes) should move men to give the World a willing farewell. Heb. 13. 4.

20 To conclude with Saint *Cyprian*, let Pagans and Infidels feare death, who never feared God in their life. But let Christians goe as Travellers unto their naked home, as children unto their loving father, willingly, joyfully. *One thing* (saith the Prophet) *have I desired of the Lord, that I may dwel in the house of my God al the dayes of my life.* Psal 27. 4.

Men naturally have a desire to be at home:

2 Cor. 5. 4. home: the Apostle tels us in the second to the *Corinthians* and the fifth, *we are not at home while we are clothed with these bodies, and therefore to be unclothed is best of all*. Death doth separate us from these earthly pleasures, but not from heavenly; as it taketh us from friends, so doth it also take us from secret and open enemies. It taketh us from the affaires of the World, so doth it from the griefes and sorrowes of the World: it pulleth us from our possessions, so doth it bring to the possessiō of better things: and therefore consider we not so much whence and from what, as whither and to what by the grace of God we are going.

CHAP.

CHAP. XVII.

How they may bee induced to depart meekely that ſeeme loth to leave worldly goods, wife, children friends, or ſuch like.

WHile we ſet our affections upon earthly things onely, no marvell though we much affect them; and are loth to depart from them, but once taking a taſte of heavenly, we begin to grow out of liking with the baſeneſſe of our former deſires, and bend all our affections to an earneſt expectation of farre better that are to come. It is obſerved, that Saint *Paul* after he was once taken up into the third heaven, never cared for things on earth any more.

2 If we doe reſpect riches, Chriſt hath greater riches in another World, than all the Empire of *Alexander* can yeeld: If honour, he hath greater honour than all the thrones of earthly Potentates can afford

afford. (For one day in his house is better than a thousand.) If friends, Heaven hath the glorious Company of Saints and Angels, who rejoyce at our entrance into their common joy: what more acceptable than good company, and joyfull company too? The company is good, where the righteous live together: joyfull where is nothing but a cheerefull singing of *Alleluiah*, where there are so many joyes as there are together, (saith St. *Austin*) partakers of joy, *How many companions of felicity, so many joyes are there.*

Apo. 19. 3.

Quot socii felicitatis, tot gaudia. Aug. de Spirit. & anima.

3 For worldly possessions, here we found them, and here we leave them. The time of our enjoying them is uncertaine, because we see them ebbing and flowing like the sea, and we doe not possesse them as we ought, unlesse we are ready at times best beseeming unto God, to forgoe and leave them.

4 But to forsake friends, will some say, cannot be but grievous unto flesh and bloud: to leave wife and children cannot but goe neare the heart.

Doe we leave friends? God is better

than all friends, to whom we are going: to take our laſt farewell of goods, manſions, lands, revenewes, pleaſures of all ſorts, is a pinching ſorrow: Yea, but if we open the other eye, we ſhall ſee, there are riches in heaven, which neither ruſt nor Moth corrupteth, there are manſions that abide for ever.

5 We leave pleaſant delights, but receive more pleaſant by infinite degrees: we leave delights, which only ſeeme to be, for delights which are indeed.

Wherefore, to unburthen our ſelves of all earthly cares, we may obſerve this courſe, which is to commend wife, children, friends, and ſuch like, in our humble prayers unto his protection, who can better provide for them than our ſelves, *Who is a Father of the fatherleſſe, and taketh into his own hand the cauſe of the Widdow and Orphans.* Pſa. 68. 5.

Which the ancient Patriarks well conſidering at their departures from the World, prayed for the bleſſing of God

God to come upon their posterities, and so left them: knowing that they were but sent before them, who should themselvs also ere long follow them.

And here did we rightly consider the manifold grievances, which even our chiefest delights we are so loth to leave, have often brought us, we should soone see our departure from them, to be a departure from many cares. The Sunne, though it be cheerefull and warme, yet is it sometimes lesse pleasing, by reason of scorching heat; the ayre, though it be lightsome, yet it is sometimes gloomy and overcast: our worldly delights, and whatsoever is here pleasing unto us, hath had oftentimes much sowre sauce. *Fulg. ad Theod.* Why then (saith *Fulgentius*) doe we not forsake this want to obtaine a future plenty?

7 Of all other, we need not so much respect the foregoing of worldly possessions, which are (saith one) for these causes rather to be despised of us, than to be left with discontent-

ment.

ent. First, for that they are vant-
, and ſo voide and empty. Se-
ndly, for that they are not onely
nities, but alſo deceits from their
ſect, for they deceive thoſe that
uſt in them. Thirdly, becauſe they
e *pricking thornes*, for that they
ring cares with them. Fourthly,
r that they are even *griefes them-
ves*; there needs no proofe but ex-
rience.

If we uſe them aright, we are onely
ewards: when the owner himſelfe
ill have it ſo; what ſhould we elſe,
t with all contentment of minde
rſake and leave them.

When night comes, we willingly lay
f our clothing, and then make ready
o take our reſt. We come all of us
with *Iob*, naked into the world, and
with *Iob*, naked ſhall we returne a-
gaine, onely our good deeds and bad
(as they ſay) beare us company.

9 A great conquerour of the world would have his enſigne-bearer carry forth *a ſorry cloth, or ſhrouding-ſheet*, ſaying: Loe here is all of his Conqueſts

Saladinus Aſie dominator.

queſts, that a worthy Captaine doth carry with him.

Gen. 32. 20. Hither we came, as *Iacob* came to *Laban*; onely by Gods providence, we are that we are: *If God will give us food to eate, and clothing to put on, God ſhall bee our God.* The heards and droves about us, they are from the mercy of God: not plants growing in our owne ſoile, not vapours that did ariſe of us, but of nature of influences, that from heaven are come downe upon us.

Every one ſueth to God in *Forma pauperis*, things neceſſary. We are all Publicans, receivers, God onely is Pſal. 14. 8. the giver of all: *We cannot call any thing ours, but time: while we have time*, ſaith the Apoſtle: theſe temporall things came from the ſtorehouſe of heaven: we may not ſay as the Tempter; *all is mine*, but *all is of God*, who is the beſt Landlord, he requires no more, but that we acknowledge to hold of him, to receive that we enjoy from him.

Wherfore the Prophet *David* ſaith, *Lord*,

Lord, thou giving, we gather: and are therefore called goods, becauſe they are Gods, his, and not our owne: whereby we learne with contentment to leave them, when the giver thereof, ſhall of his bounty call us away to receive better. Saint *Iohn* ſaith not, *We may have them*, but *we muſt not be had of them.* We have had them to live; the end then ceaſing, the meanes concurring unto the end, muſt ceaſe. We muſt not make Idols of them, as the Ægyptians did of their treaſures.

10 But is it poſſible we ſhould forget whither we are going? Where ſhould the members be, but where the Head raigneth? Where ſhould the heart be, but where our heavenly treaſure is? Chriſt who is our treaſure, is in heaven, whither our firſt affections aſcend, and then we follow after. Mat. 6. 21.

11 All theſe riches remaine not, helpe not in time of need: *they take them wings often and flye from us*, and are but ſtraw and ſtubble, whereupon we may build no ſure foundation. and therefore we need not ſo much Pro. 23. 5.

care

care to forsake them. On the other side, we leave the society of men, and goe to that Celestiall society of Angels above in Heaven, where also a multitude of our good friends expect us. Our separation each from other here, is onely for a time: our continuance together in the life to come, shall be for ever. Let us consider that when we dye, we depart from the world, and therefore worldly affections should now depart from us: let us betake our selves wholly to a better habitation, to a better society, to better joyes, desiring with the Apostle, *to bee dissolved, and to be with Christ.*

CHAP.

CHAP. XVIII.

How the impatient may be perſwaded to endure the paines of ſickneſſe, and dye peaceably.

THE conflict once begun, the courage of the Captaine then and never but then, is experienced. When God doth call his children to any croſſe or calamity, then begins the battel, then their bleſſed patience and meeke contentment is made manifeſt, or never. Knowing that all goes by his ordering, in whom we *Live, move, and have our being,* and that no Phyſitian can be more carefull for the health of the body, than God is wont to be for the health of the ſoule: how bitter ſoever the potion ſeeme, receiving it from him who meanes us ſo well, we ſhould not receive it but with patience, ſuffering whatſoever his merciful hand ſhall reach unto us. Act. 17. 18

2 *My Sonne* (ſaith the Wiſe-man) Eccl. 2. 3.

when thou commeſt unto the ſervice of God, prepare thy ſoule unto temptation, and ſhrinke not away when thou art tried: for whom the Lord loveth, him he chaſtiſeth. Gold and ſilver are tried in the fier, and acceptable men in the furnace of adverſity.

Exod. 2. 3. 3 If God will have *Moſes* to be a governour of his people, God wil have *Moſes* to be caſt out, and laid in the bulruſhes by the rivers brink; If God

Dan. 6. 16. will have *Daniel* to be a ruler under *Darius*, *Daniel* muſt lye for a time in the Lions den. If God will have thee

Luc. 16. 20 *Lazarus* to be in *Abrahams boſome*, thou muſt endure bleſſed *Lazarus* ſores and ſorrowes for a ſeaſon, but thy joyes are everlaſting.

1 Reg. 19. 2 Suſan. 5. Iob 2. 4 He that had ſeene *Elias* perſecuted by *Iezabel*; *Suſanna* accuſed by two falſe *Elders*; the holy man *Iob* afflicted from top to toe, would have thought GOD had little reſpected their ſincere worſhip and reverence of his name. Fleſh and bloud would have imagined their eſtate moſt diſtreſſed; but if we ſtay a little, and obſerve their

patience,

patience, we shall see their deliverance not farre behind.

5 Should we not endure some bodily paines, remembring all chastisements are from God? Would wee not depart the world with a willing minde, God himselfe calling us to depart? The faith we have, or ought to have of our changing, can tell us: *The graine of corne must bee cast into the earth, before we can have encrease of fruit.* He that makes the body of corne to grow againe, can he not make the body of man to live againe. Ioh. 12. 24

Although our dissolution be unto Nature a painefull travell, and therefore it is as *Rachel* said, *Benoni, an effect of sorrow*; yet is the same to grace an Of-spring of strength, and so counted *Beniamin*, the sonne of her power. Gen. 25. 18.

6 To endure and suffer somewhat, seeing the reward of suffering is great, should be lesse grievous unto us. If we looke for our felicity here 2 Reg. 2. deceived. *Elias* must goe to heaven in a whirle winde. God will send *Iacob* an Angell to comfort him in his journey Gen. 32. 2.

journey, after all his trouble with *Laban*, and God will bring him home with abundance of increase at last.

2 Cor. 10. 13. 7 *God is faithfull, and will not suffer us to be tempted above that we are able*: it is not said, God will not suffer us not to be tempted at all, but not to be tempted above that we are able: *tarry a little the Lords leisure*, deliverance will come, peace will come, joy will come. In the meane while, to be patient in misery, it makes misery no misery.

8 Should it so much grieve any in time of sickneſse? Why, CHRIST himselfe went not up to glory, but first he suffered paine (as is shewed in another place more at large.) CHRIST upon the crosse, is as a Doctor in his Chayre, where he reads to us all a Lecture of patience. Hee was (saith the Prophet *Esay*) a man full of griefes, and one that had good [illegible] of our infirmities. Whatsoever we [illegible] he patiently suffered more for us sinners, and hath called us to eter[illegible] glory, and after suf-

Esa. 53. 3.

2 Pet. 5. 10.

[illegible] suffring

fering a little, he will make us perfect, confirme, ſtrengthen, and ſtabliſh us, wch wil be a happy refreſhing after al.

"That I may (ſaith Saint *Auſtin*) "after this languiſhing life, ſee Chriſt "in glory, and be partaker of ſo great a "good, what though ſickneſſe wea- "ken me, labours oppreſſe me, watch- "ing conſume me, cold benumne me, "heat inflame me: Nay, though my "whole life be ſpent in ſighes and "ſorrowes, what is all to the reſt that "ſhall enſue in the life to come? Why "doe we complaine of want of reſt, "ſeeing we have undertaken a jour- "ney wearifome, and troubleſome. *Aug. manu.*

10 The Apoſtle Saint *Paul* counted theſe *momentany afflictions not worthy of the glory that ſhall be ſhewed unto us*: Momentary, and therefore ſuch whoſe continuance is not long. Wherefore, ſeeing that after all theſe ſorrowes we are going to ſo quiet a Haven, wee may with patience endure a time, ſome fatherly corrections. Shall we looke for a Garland, and never ſet foot to runne the Race? Rom. 8. 8.

Shall we with *Iobs* wife, be content onely to receive good at the hands of God, and no touch of trouble?

The people murmured in the Wilderneſſe, and the Prophet ſayes, *They provoked God.* *David* tooke it not well when the *Ammonites ill intreated his Ambaſſadours*: theſe afflictions are *Gods Ambaſſadours*; to repine or grudg againſt them, is to entreat them evil: what ſhould we but accept all thankefully, and in peaceable manner depart this world, conſidering we are going to a place of reſt? it may make this bitter cup have a ſweet taſt, and ſtirre up in us a longing to be at our long home: for life is lent us as a Ship, to tranſport us over to the Port of reſt: from the cradle to the grave, we are upon the ſtormy Sea, toſſing up and downe.

Num. 21. 5
1 Sam. 10. 4.

11 It is ſaid of *Plato* a Heathen man, that at the point of death, amidſt all his paines, he gave the gods thanks that he was borne a man, and not a beaſt; a Greeke, and not a Barbarian; and ſo quietly left the world. It is a comfort

comfort to a man, ſaith *Seneca*, to call to minde, that ſo many before him have ſuffered, and all that are to come ſhall ſuffer. *Senec. de conſol.*

Wouldeſt thou never dye? then ſhouldeſt thou have never beene born. It is ſaid, onely wiſe men dye obediently; fooles either too grievouſly, or too willingly. Now is the time to exerciſe our patience, our faith, our aſſured truſt and confidence in God.

12 How ſhould the Chriſtian man with all gratefull remembrance of Gods goodneſſe towards him, of bleſſings received, of dangers prevented, now patiently bequeath his departing ſoule into the hands of God, quietly ſuffering his tranſitory triall!

13 Sorrow may endure for a night, but joy commeth in the morning. Be patient, ſaith Saint *Iames*; *Behold the Husbandman waiteth for the precious fruits of the earth, untill he receive the former and the latter raine.* Shall the husband-man patiently wait for the fruits of the earth, and ſhall not we patiently tarry for the fruits of heaven? *Iames 5.7*

Take the Prophets, ſaith S. *Iames* for an example of ſuffering: if we will rejoyce, as they now rejoyce, we muſt live, as they ſometimes lived, and ſuffer as they ſuffered. If we are grieved in that we ſuffer; as good and better than our ſelves have ſuffered before us. Chriſt our Saviour ſaith, *If any will follow me*, let him take up his croſſe, I have taken up mine, and he muſt take up his.

14 If we looke into the proceedings of God with all his ſervants, we ſhall ſee him chaſtening them for a time, and leaving them a little in the triall of their faith. The loving Mother doth ſometimes leave the childe, for a little ſpace, while ſhe goes aſide, and then ſeeing the Infants moaning after her, ſhe runneth, and is wont to make the more of it. When God ſeemeth to withdraw a little his helpe from us, it is only to ſee whether we will moane after him: which when he perceiveth we doe, we are the more beloved and accepted of him.

15 When the waters of the floud came

came upon the face of the earth, down went ſtately Turrets and Towers: but as the waters roſe, ſo the Arke roſe, ſtill higher and higher. In like ſort, when the waters of affliction ariſe, downe goes the pride of life, the luſt of the eyes; in a word, all the vanities of the world. But the Arke of the Soule riſeth as theſe waters riſe, and how too? Higher and higher, even neerer and neerer towards Heaven: wherfore to endure the paines of ſickneſſe patiently, is an example taken from all Gods children, who did poſſeſſe their ſoules in patience, and may ſeeme to have an approbation from God himſelfe, ſuch an one as our Saviour gave of *Nathanael*, *Behold a true Iſraelite:* as if a voice from heaven did teſtifie of the patient; *Theſe are my beloved Sonnes.*

16 Now therefore we may not forget in time of need, ſo good a vertue as patience is, for which God hath a double Crowne, the one for our content here, the other hereafter for all continuance, remembring ever-

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15 When the waters of the floud came

came upon the face of the earth, down went ſtately Turrets and Towers: but as the waters roſe, ſo the Arke roſe, ſtill higher and higher. In like ſort, when the waters of affliction ariſe, downe goes the pride of life, the luſt of the eyes; in a word, all the vanities of the world. But the Arke of the Soule riſeth as theſe waters riſe, and how too? Higher and higher, even neerer and neerer towards Heaven: wherfore to endure the paines of ſickneſſe patiently, is an example taken from all Gods children, who did poſſeſſe their ſoules in patience, and may ſeeme to have an approbation from God himſelfe, ſuch an one as our Saviour gave of *Nathanael*, *Behold a true Iſraelite:* as if a voice from heaven did teſtifie of the patient; *Theſe are my beloved Sonnes.*

16 Now therefore we may not forget in time of need, ſo good a vertue as patience is, for which God hath a double Crowne, the one for our content here, the other hereafter for all continuance, remembring ever-

Take the Prophets, ſaith S. *Iames* for an example of ſuffering: if we will rejoyce, as they now rejoyce, we muſt live, as they ſometimes lived, and ſuffer as they ſuffered. If we are grieved in that we ſuffer; as good and better than our ſelves have ſuffered before us. Chriſt our Saviour ſaith, *If any will follow me*, let him take up his croſſe, I have taken up mine, and he muſt take up his.

14 If we looke into the proceedings of God with all his ſervants, we ſhall ſee him chaſtening them for a time, and leaving them a little in the triall of their faith. The loving Mother doth ſometimes leave the childe, for a little ſpace, while ſhe goes aſide, and then ſeeing the Infants moaning after her, ſhe runneth, and is wont to make the more of it. When God ſeemeth to withdraw a little his helpe from us, it is only to ſee whether we will moane after him: which when he perceiveth we doe, we are the more beloved and accepted of him.

15 When the waters of the flood came

came upon the face of the earth, down went ſtately Turrets and Towers: but as the waters roſe, ſo the Arke roſe, ſtill higher and higher. In like ſort, when the waters of affliction ariſe, downe goes the pride of life, the luſt of the eyes; in a word, all the vanities of the world. But the Arke of the Soule riſeth as theſe waters riſe, and how too? Higher and higher, even neerer and neerer towards Heaven: wherfore to endure the paines of ſickneſſe patiently, is an example taken from all Gods children, who did poſſeſſe their ſoules in patience, and may ſeeme to have an approbation from God himſelfe, ſuch an one as our Saviour gave of *Nathanael, Behold a true Iſraelite:* as if a voice from heaven did teſtifie of the patient; *Theſe are my beloved Sonnes.*

16 Now therefore we may not forget in time of need, ſo good a vertue as patience is, for which God hath a double Crowne, the one for our content here, the other hereafter for all continuance, remembring ever-

evermore that of the Prophet; *The bones which the Lord hath broken ſhall rejoyce*; Chriſt our Saviour ſaith, *Poſſeſſe your ſelfe with patience*; yea, living under the Croſſe, you ſhall live peaceably.

Chap. XIX.

How they are to be comforted, who in time of ſickneſſe ſeeme to be troubled in minde, with remembrance of their ſins, and feare of judgement to come.

When the ſervant of the man of God, ſaw the Citie of *Dothan* to be compaſſed about with a multitude of enemies, he cries out to the Prophet, ſaying: *Alas, Maſter, what ſhall we doe?* 2 Reg. 6. 15. The Prophet prayes that the eyes of his ſervant maight be opened, wch petition granted, then he ſees the mountaines were full of Horſes and chariots, and fire: in effect, that they were more who ſtood for them, than all the multitude

multitude that compaſſed them: the application hereof I leave unto a pious conſideration.

Now may the ſicke with the Apoſtles pray, *Lord, increaſe our faith.* By which faith they ſhall ſee that Chriſt with all his merits is for them, which is more, and of more efficacie, than the whole power of darkeneſſe, that can oppoſe it ſelfe againſt them.

The ſorrowfull ſinner at this time beſieged with a remembrance of the juſtice of God, the ſeverity of judgement, the malice of the old Serpent; all laying hot battery unto his fainting and departing ſoule: the world forſaking him, his friends departing from him, or at leaſt ſometimes weeping by him, cannot but with complaint ſay: What ſhall I doe? which way ſhall I turne? whereby wee ſee that perillous cogitations offer themſelves to a ſoule laden with ſinne, untill the tempeſt be blowen away, the clouds of diſcomfort diſperſed, the joyfull Sun of grace ariſe in his heart, the night of miſery paſſed, the morning

ning of consolation doe shew it selfe againe.

Are we upon our departure out of this our Ægypt? let us sprinkle our hearts with the bloud of the Lambe, and the destroyer shall not enter, nor have power to hurt. Let us call to minde the love of God, in not sparing his owne Sonne, which the Apostle tooke as an argument of good consequence: *if he gave us his owne Sonne,* Rom.8.32 *how shall he not give us all things with him?* and therefore mercy in time of need. What heart is able to conceive the divine providence, from the beginning had over man?

2 One bringeth in the three persons in Trinity, after this manner, consulting of his good, God the Father saith, *Let us create man*, but being created, will he not fall away? God the Sonne answereth, Though he fall away, I will redeeme him: but being redeemed, will he walke worthy of his calling? God the Holy Ghost replyeth, I will conserve him, I will sanctifie him.

But

But amiddeſt all aſſaults, the bleſſed object of Chriſts merits is alone able to reviue the fainting ſinner, and make him argue his right againſt Sathan; as thus: Where is thy force, thou roaring Lion? hath not Chriſt weakned it? Wilt thou know my ſtrength or might wherein I overcome? it is the *Blood of the Lambe.* Ap. 12. 11.

3 Thus when like *David* wee come to fight with *Goliah*, we caſt away *Sauls* armour, all truſt and confidence in our ſelves, and onely ſet forward in the Name of the God of Iſrael.

Doth the Law indite us of tranſgreſſion? We make our appeale to the Court of Conſcience: Nay, we have a *Superſedeas* to ſtay that courſe; and we appeale to the Throne of Grace, *from the law of Feare, to the law of Love*, as S. *Auſtin* ſpeaketh.

Doth the Adverſary bring forth our debt-bill? Our anſwer is, The Obligation is cancelled, the Booke croſſed, and the whole debt fully diſcharged: CHRIST hath paſſed his word Gal. 3. 13.

word for us; Nay, he hath paid all that was due for us to the uttermoſt Farthing: now we can ſhew our generall acquittance under hand and ſeale, given us by him, with whom it is as proper to ſhew pitty, as mercy to helpe miſery. *This is my beloved Sonne in whom I am well pleaſed.* Here is the Creditors own word, his owne hand-writing under ſeale. It is a voice from heaven too, and therefore ſufficient to comfort ſinners on earth, in all their diſtreſſes: A *Quietus eſt*, very good in Law.

Doe the ſinnes and offences of our youth now diſmay us? *If we acknowledge our ſinnes*, (ſaith Saint *Iohn*) *God is faithfull and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe.* Yea, but doe a multitude of ſins environ us, and we ſee our ſelves great ſinners? why Chriſt appeared firſt after his reſurrection to *Mary Magdalen*, to ſhew that he brought comfort to the greateſt ſinners of all. The houſe builded upon the rock, was not moved when the ſtorme came, and the winde

winde blew. CHRIST is a moſt ſure Rock; let us as wiſe builders, lay the foundation of our faith, upon this Rock: *another foundation can no man lay; he is called a rocke, that rock was Chriſt.* 1 Cor. 10.

This is a true ſaying, ſaith the Apoſtle: *That Chriſt came into the world to ſave ſinners, whereof I am the chiefe;* as if Saint *Paul* put himſelfe in the number, as every one ſhould, and ſay, *Whereof I am one, nay, the chiefe.* 1 Tim. 1. 15.

4 And here we may call to minde that bottomeleſſe depth of Gods mercy who will be called in the Goſpell by the name of a father, to intimate unto us his love, and to encourage us to come unto him in time of need, whoſe goodneſſe is diffuſive and communicable unto others, whoſe bounty is delighted in nothing more than doing good: and is wont rather to give great, than ſmall things. God is not ſuch an one as *Adam* took him to be, from whom when he had ſinned, he ſhould flie, or hide himſelfe for feare, but God is ſuch a one, to whom *Adam* and

and all that have ſinned, may have acceſſe with hope and love.

5 The ſervants of *Benhadad*, in the firſt of Kings, and the twentieth, when they ſaw and conſidered well their diſtreſſed caſe, began to adviſe their Maſter *Benhadad* after this manner: *We*
1 Reg. 20. 31. *heare that the Kings of Iſrael are mercifull, wherefore let us cloath our ſelves with ſackcloth, that ſo we may goe and finde favour in their ſight.* If this mercifulneſſe were a thing proper unto the Kings of Iſrael, what may we look for at the hands of the God of Iſrael, before whom they that humble themſelves ſhall queſtionleſſe finde grace? *Ionas* ſaith, *I knew thou wouldeſt ſhew mercy, and that thou wert full of pitty.* My ſinne is greater. No, *Cain* thou erreſt. God his mercy is farre greater, couldeſt thou aske mercy. Men cannot be more ſinfull, than God is mercifull, if with penitent hearts they will call upon him.

6 But come we to Chriſt the fountaine of all mercy, there ſhall we finde God *in his mediation*, great without quantity,

uantity, and good without quality, Saint *Austin* speaketh.

To this effect the story of *Themistocles* is not unfitly applied, who having offended *Philip* King of *Macedon*, takes up his young son *Alexander* in his armes, and so comes to aske mercy if not for his owne sake, yet for his sons sake whom he did present unto him. We come to crave pardon for our sins, and beseech the God of mercy who will heare us in time of need; if not for our owne sake, yet he will heare us for Iesus sake.

7 Christ in his Gospell was called of the Pharisies, by way of reproach, a friend of Publicans and sinners, and so was he in truth and verity. Never was there such a friend to poore sinners, and such Publicans as he was, who strake his breast and said, *God be mercifull unto me a sinner.*

8 The Parable of the lost Sheepe, which shew his love in seeking the lost sinner; the joy of the Angels of Heaven over our repentance, may much comfort us to call for grace: the

the Phariſies murmured, when the Angels rejoyced: the wandering ſon had conſumed his fathers ſubſtance, but yet returned ſorrowfull to acknowledge himſelfe: the father ſaith not, Whence commeſt thou? or where is now all thy patrimony? *But bring hither the new garment, kill the fat Calfe, let us now rejoyce, my ſonne was dead, and is alive.* Here was a welcome home, that might amaz. him.

Though we ſometimes loſe the nature of children, yet God doth never looſe the name, nay, the nature of a Father, a name of priviledge to his children: we cry *Abba Father*, a name of care, of providence: your heavenly father careth for you, a name of love. *If you give your children good things, how much more ſhall your father in heaven give you, if you aske them of him?* And not onely a Father, but our Father, and that which is more, a Father in heaven, that howſoever we are diſtreſſed in earth, the comfort is, we have a father in heaven. Which ſhould wound our hearts and kindle our affe-

Gal. 6.4.

Mat. 6.32. Mat. 11. 14.

ctions

cions in all diſtreſſes, with comfort
call upon him.

9 It may be ſaid alſo in this caſe, as
fore it was ſaid of the affection of
mother. There is none knowes the
ve of a Father, but a Father, nor any
e love of God, but God himſelfe,
ho is love.

The Publican who ſmote his breaſt
r ſorrow of his ſinnes, he ſtood a far
f and would not come neere unto
od: well, God in mercy came neere
nto him: was he not more accepted
an the Phariſee? the Text ſaith, *He
nt home more righteous.*

10 That thou mighteſt be bleſſed,
man, firſt God created thee: that
ou might'ſt be recovered, when thou
ert loſt, then he redeemed thee. To
e delivered, is properly the ſtate of
e innocent, but to be redeemed is
eir condition, for whom a price
uſt be paid, and therefore have offen-
ed. Conſider that Chriſt hath redee-
ed thee, which redeeming theweth
price paied for thy ranſome, which
nce was his deareſt bloud.

11 When

the Pharisies murmured, when the Angels rejoyced: the wandering son had consumed his fathers substance, but yet returned sorrowfull to acknowledge himselfe: the father saith not, Whence commest thou? or where is now all thy patrimony? *But bring hither the new garment, kill the fat Calfe, let us now rejoyce, my sonne was dead, and is alive.* Here was a welcome home, that might amaz. him.

Though we sometimes lose the nature of children, yet God doth never loose the name, nay, the nature of a Father, a name of priviledge to his children: we cry *Abba Father*, a name of care, of providence: your heavenly father careth for you, a name of love. *If you give your children good things, how much more shall your father in heaven give you, if you aske them of him?* And not onely a Father, but our Father, and that which is more, a Father in heaven, that howsoever we are distressed in earth, the comfort is, we have a father in heaven. Which should wound our hearts and kindle our affe-

Gal. 6.4.

Mat. 6. 32. Mat. 11. 14.

ctions

tions in all distresses, with comfort to call upon him.

9 It may be said also in this case, as before it was said of the affection of a mother. There is none knowes the love of a Father, but a Father, nor any the love of God, but God himselfe, who is love.

The Publican who smote his breast for sorrow of his sinnes, he stood a far off and would not come neere unto God: well, God in mercy came neere unto him: was he not more accepted than the Pharisee? the Text saith, *He went home more righteous.*

10 That thou mightest be blessed, O man, first God created thee: that thou might'st be recovered, when thou wert lost, then he redeemed thee. To be delivered, is properly the state of the innocent, but to be redeemed is their condition, for whom a price must be paid, and therefore have offended. Consider that Christ hath redeemed thee, which redeeming sheweth a price paied for thy ransome, which price was his deerest bloud.

11 When

11 When Christ wept, and shed some few teares for *Lazarus*, the Iewes reasoned, and said; See how he loved him, but when Christ shed his owne bloud for us, and that in great abundance too, *O see, how he loved us!* O love without example! he was crowned with thornes, that we might be crowned with glory.

If he bought us with so great a price, will he refuse his owne peniworth? if he sought us flying from him, shall he not much more receive us when we come unto him? *Can a Mother*, saith the Prophet *Esay*, *forget the childe of her wombe?* Yea, though she doe, yet will not God forget his people. *When my father and my mother forsooke me* (saith *David*) *the Lord tooke me up.*

We have a good Samaritan, that when the Priest and the Levite left us wounded, to wit, the Ceremoniall and Iudiciall Law passed by us, hee bound up our wounds, and paied for our curing, that we might be recovered unto everlasting health.

Esa. 49.15

Psa. 27.10

Luc. 10.34

Hath

Hath not CHRIST ſaid unto
Nature as unto *Lazarus*, when it
, and ſtill had layen in the grave-
othes of ſinne: *Come forth, man-
de, come forth and live:* Our *Ioſeph*
gone before to provide for his bre-
ren; Was there ever ſuch love?
ooke how wide the Eaſt is from the
Weſt, ſo farre hath he ſet our ſinnes
om us: Nay, like as the piller of the
loude was ſet betweene the Hoſt of
eir enemies, and the Tents of the
eople of Iſrael, that no harme might
fall them: ſo hath he ſet his provi-
ence betweene us and all caſualties,
hat no hurt ſhould oppreſſe us. *Praiſe
he Lord, O my ſoule, and all that is
within me praiſe his holy Name: Praiſe
he Lord, O my ſoule, and forget not all
his benefits.*

Exo. 14. 20

Pſa. 103. 1, 2.

12. We ſhould be ſutors unto
Chriſt, and leſt our manifold ſinnes
might make us baſhfull, he calleth us
nto him, and becomes a ſutor to
s, ſaying: *Come unto me all that are
weary, and heavie laden, and I will re-
reſh you*; not *laden*, as onely ſinfull,
but

Mat. 11. 28.

but *weary*, as desirous to be delivered from sin. Came he to call sinners to repent, and shall he not shew mercy on the penitent? Did all the poore creatures come unto the Ark to save themselves? Did the Angels carry *Lot* out of *Sodome*? And shall we not come unto him, who cals us so lovingly, and meanes no other, but to bring us unto his everlasting kingdome?

13 Wherefore let neither the multitude of our sinne, the terrour of the Law, nor the feare of Gods justice discourage us in time of distresse. Christ hath put them all to flight, as *David* did the Philistims, by killing the killing letter of the Law.

No sooner was our *Ionas* cast into the Sea, but the tempest ceased: no sooner was the Paschall Lambe slaine, but the Israelites were delivered; but all banished men returne home into their countrey. What was this but a figure of Christ, by whose death we have all a returne into our countrey? who would not cast his burthen upon him that doth desire to give ease? *As*

Num. 35. 25.

live, saith the Lord, I desire not the death of a sinner. God would have the sinnes to dye, but the sinner to live. His creatures have nourished us: his providence hath ever preserved us: his mercy hath carried us all along from our very Cradles untill this day his watchfull eye hath delivered us from so many dangers, both of body and soule.

14 Have we had such, and so many experiments of love, and should we now doubt thereof? Is the Iudge become our advocate, and shall we feare to goe forwards towards the Throne of Grace? *The Spirit and Bride say, Come: and let him that is a thirst come, and let whosoever will, drink of the water of life freely. Who shall lay any thing to the charge of Gods chosen? It is God that justifieth: who shall condemne? Christ at the right hand of God maketh request for us,* when he drew to his last gaspe.

Apo. 22. 17.

Rom. 8. 33

CHAP.

Chap. XX.

How the ſicke in the agony of death may be prepared.

ALL our life long have we lived in a departure and fare well from the World: ſince our very firſt entrance, we were ever drawing towards our end. Now when our pilgrimage is almoſt over when we approach towards the period of our courſe, what elſe remaineth but a hearty commending of our ſelves to God, and a comfortable expectation of a better life to come? When weakneſſe of humane nature doth not afford ability to manifeſt our ſoules affections; God ſhall accept at our hands, the ſending up of our ſighes and deſires to heaven.

Interpres deſiderii Deſiderium eſt actus charitatis. Th. Aqui. 2a. 2æ. queſt. 83. Art. 9. Ex. 24. 15.

In theſe laſt extremities incident unto the ſtate of man, we may flie unto prayer, as unto a Citie of refuge; which prayer, ſaith *Thomas Aquinas*, is *the Interpreter of our deſire.* God ſaid

ſaid unto *Moſes*, *why haſt thou cried unto me for this people?* And yet we finde that *Moſes* ſpake never a word: to ſhew that he heard the ſecret ſupplication of *Moſes*'s heart. *Out of the deepes* ſaith the Prophet *David*, *have I called unto thee, O Lord, out of the deepes*, not as out of one deepe, but deepes: out of the greateſt ſorrowes both of body and minde, *have I called unto thee.* In another place, *One deepe* ſaith he, *calleth upon another.* What is that? there is a depth of mans miſery now at the gates of death, and there is a depth of Gods mercy, which is ready to heare and helpe all that call upon him, *now miſery calleth upon mercy.* Ionas 2.2.

2 *Ionas* prayed in the belly of the Whale, when he thought upon God, *Suſanna* in her diſtreſſe, when ſhe lifted up her eyes to Heaven. *Have not I remembred thee* (ſaith *David*) *upon my bed, and thought upon thee when I was waking?* And in another place: *O Lord, my heart is ready, my heart is ready.* As if his truſt was, Suſan. 35. Pſa. 6.3.7 Pſa. 108.1

that God would accept the readineſſe of his heart.

2 Tim. 4, 8 3 Now in the time that *Timothy* a good Souldier, ſhould fight by S. *Pauls* good example; a good fight, *Keepe the faith*, and ſo finiſh his courſe: for why? after all, there is a Crowne of glory.

4 This is the laſt Scene of all the Comedy, when a little brunt is once paſt, troubles ceaſe, but joyes never ceaſe. And therefore a good remembrance of the joyes to come, may now tell us, that we are going from the darkeneſſe of this world, to the land of the living, *where is no night, no need of the Candle, nor the light of the Sun*, for God giveth them light, and they ſhall raigne for evermore. *Hold thy peace, Babylon* (ſaith *Epiphanius*) *and be mute, O Sodome, becauſe* (that Article) *I beleeve life everlaſting, is cleare, and conſequently bringeth comfort to Gods children departing, who being loſed from the priſon of the body, enjoy everlaſting liberty.*

Epiph. Ep. 32. 3.

5 But let us hearken to CHRIST himſelfe,

himselfe, *I am the resurrection and the life*, (saith our Lord) *whosoever beleeveth in me, yea, though he were dead, yet shall he live, and whosoever liveth, and beleeveth in me, shall not dye for ever.* O joy of joyes! we lay us downe to sleepe, and we rest, and God it is that makes us dwell in everlasting safety. Ioh. 11.25

6 And here we may not omit to call to minde the manner how Gods servants of old have shut up the day of their mortality.

As first, that of *Moses*, who after he beheld the land of promise, perceiving his life was not long, blessed God for all his benefits, blesseth the people and so dieth. That of *Iosuah*, who exhorteth Israel to feare God, to stand stedfastly in all his Ordinances, and so mildely goeth the way of all the world. That of *David*, who drawing towards his end, a little before his death enjoyneth *Salomon* his sonne to walke in the wayes of God, that so he might prosper in whatsoever he tooke in hand. That of *Tobie*, when as he lay a dying, called his Son and Deut. 33.1 Deut. 34.5 Ios. 23.14 Ios. 24.29 1 Reg. 2.3. Tob. 14.1.

his sonnes sons, exhorting them by a fatherly authority to be mercifull and just, that it might goe well with them. That of *Simeon*, who taking up Christ in his armes, chearefully prayed to depart in peace. That of St. *Stephen*, who praying for his persecutors, and calling upon the name of IESUS, fell asleepe. That of *Iacob*, O Lord, I wait for thy salvation; when he departed with blessing his posterity. That of *Serapion*, a good and faithfull old man, (saith *Eusebius*) who after receiving the holy Eucharist, that joyfull refection for our last passage, most meekely departed this mortall life, to live eternally. And thus have the godly tooke their farewell of the World.

Acts 7. 20.

Gen. 49. 18.

Euseb. hist. l. 5. cap. 45.

In stead of all examples how the servants of GOD have shut up the day of their mortality. Let us looke unto the example of our Saviour Christ, who was the Lord of these servants, who when he was now to leave this world, and to returne unto him that sent him, we may consider,

sider, how he prayed for his enemies, comforted his friends; how liberally he gave to him that required no more but to be remembred of him in his kingdome, a sure promise of the possession of his Kingdome, how he shewed the greatnesse of his suffering, when he cryed, *My God, my God*: the greatnesse of his love to mankinde when he said, *I thirst*: the full accomplishing of Gods glory, all mans good, when he said, *It is finished*. And last of all, the blessed manner of departure, by his last words, when he said; *Father into thy hands I commend my spirit*. And his last words, God grant they may be our last words, when the houre of our departure shall come, *Amen*.

By this we have example, that when we finde our selves neare death, that taking our fare-well of wife, children, friends, or servants, wee give them some good and godly exhortation in particular at parting, and having them all about us by the hands, we commend them to God.

7 As for things ſublunary, they leave us, and we them; the Soule only remaineth to be commended unto God. Now may we cry, Helpe, Lord; for beſides thee, we have no helpe: it is not the pieces of our owne merits, that can make ſuch a garment as can cover our ſinnes; it is the ſcarlet robe that tooke a deepe Purple die in the Paſſion of the SONNE of GOD himſelfe, that muſt now ſtand us in ſtead.

If when thou art going a journey, thou wouldeſt be glad to commit thy temporall goods to ſuch a friend, by whom thou mayſt be ſure they ſhall be well and ſafely kept; how much more may the Chriſtian man comfort himſelfe in committing his ſoule to the cuſtody of Ieſus Chriſt his Saviour, who will keepe it ſure and ſafe for ever.

Gen. 42. 37. 8 *Reuben* ſaid of *Benjamin*, when *Iacob* was loth to let him goe: *Deliver him unto me, and I will bring him ſafely home:* So of Chriſt it may be more rightly ſaid: Commend thy depar-

departing ſoule unto him, and he will bring it unto her long and bleſſed home ſafe and ſound, which is the Kingdome of heaven.

CHAP. XXI.

In what manner the ſicke ſhould be directed by thoſe, to whom this weighty buſineſſe doth ſpecially appertaine.

AMongſt men, thoſe whom God hath ſet apart to helpe diſtreſſed Conſciences, and to whom he hath given power and commandement to pronounce abſolution and remiſſion of ſinnes in his mercy; they are eſpecially to enter into this buſineſſe of directing the ſicke: for they are to bleſſe in God his name, to teach his people, and to doe them good in time of need: partly by way of exhortation, and partly alſo by offering up in their behalfe devout prayers towards the Throne of grace, and to have all fatherly care of them.

2 That care may be thought to be of greatest importance which is imployed in helping them, who are now least able to helpe themselves, and had never more need, GOD knowes, than now of ghostly direction.

3 There is nothing which the sicke in these extremities, doe more desire against the naturall terrors of death, and many troubles of conscience (which at this time are wont to assault them most) then direction and comfort: for if hee may be called a friend, that is diligent about a sicke person, to minister things necessary for his body, which shall shortly be dissolved; much more he is called a true and faithfull friend, that is diligent about a sicke person, to minister things necessary for his soule, which shall never dye, but live eternally. It is therefore greatly to be wished, that like as the Serpent, that old enemy of mankinde, a man-slayer, (yea, Soule-slayer) from the beginning, who the shorter his time is, the fiercer

cer his wrath is, and chiefly intendeth ruine unto the heele, at the laſt part of mans life, is at this time buſie, ſo thoſe who in loving feed, and in feeding love Chriſt his Lambes, ſhould now be moſt carefull to keepe them from this devouring Lion, and endeavour to preſent them found in faith, joyfull in hope, rooted in charity, unto the great Biſhop and Shepheard of their ſoules.

Ap. 18. 11. Ioh. 21. 15 1 Pet. 2. 25

1 Pet. 5. 8.

4 Notwithſtanding, that the good grace of that Spirit, which directeth our higheſt proceedings, can better direct a diſcreet and ſober Agent in this caſe, than all formes of direction from man whatſoever; yet as in other duties, ſo in this, ſome advertiſements may be obſerved by thoſe, who are content alſo to heare the advice of others.

5 Firſt therefore death being that which all are to ſuffer, (but not all after one ſort) care ought to be had anſwerable unto the diſpoſition of the dying: Tedioulneſſe of diſcourſe may ſoone weary the weake party:

few words and those sometimes in private well ordered, are wont for the most part, to availe most. Impertinent speeches are very unfit: the presence oftentimes of those, who have beene associates in folly, yea, sometimes the presence of those who are neerest in alliance, removed, is thought by grave judgement to be the fittest opportunity for the giving of soule counsell, bearing a simple and honest intent to doe good.

Clery Chron. in Second. Martyr.

6 A premeditated exhortation, after information taken of the disposition of the sicke, is very behovefull: this loose and sleight huddling up of Divine matters, and sometimes of Gods Mysteries themselves, doth often bring into contempt the high Wisdome of holy Scripture, which, but with all reverence, watchfulnesse and prayer, none should presume to search and open. This disposing then of the sick unto a Christian end, being a worke of such moment, they may proceed to whom it shall appertaine in this, or the like manner.

First of all, let the ſicke be asked how he doth feele himſelfe diſpoſed to God, and whether he finde himſelfe prepared to depart this World.

LET him make a moſt ſincere and humble confeſſion of all his ſinnes.

2 Let him be exhorted to be content with all his heart, either to live or die, as it ſhall ſeeme good to God his divine pleaſure.

3 Let him be moved to make a hearty reconciliation with the world, deſiring forgiveneſſe, and forgiving all offences whatſoever amongſt men.

4 That he take in good part this viſitation ſent unto him, to prepare him to dye leaſurely Gods ſervant.

That he wholly commend him to God his mercy, in the onely mediation of Chriſt Ieſus his Saviour.

5 Care is to be had that thoſe who viſit the ſick, give them hope, but not over great hope of bodily health, for ſweet

ſweet words, and vaine hopes often deceive the ſick; let them be comforted in the name of God, but in diſcreet ſort.

6 That they be diligently moved to forſake the love of this wretched world.

Secondly, he muſt be informed.

1 THat all, of what eſtate or condition ſoever, muſt depart this tranſitory world. That GODS Children throughout the volume of holy Scripture, and examples of ancient Writers have willingly yeelded themſelves at the time of their viſitation.

3 That Chriſt himſelfe went not up into glory, but firſt hee paſſed through death.

4 That the death of the ſervants of GOD is precious in his ſight, and that they reſt from their labours.

Theſe

These demands may be proposed to the sicke.

1 Whether he acknowledge the faith of the holy Trinity, with the Articles of the Creed, and in this faith be resolved to live and dye.

2 Whether he be sorry for his sins, and aske God forgiveneſſe, with a penitent heart in the merits of Christ Jesus.

To which confeſſion of faith, God sendeth him this meſſage, *Goe in peace.*

The sicke should be willed to remember,

1 That CHRIST came not to call the righteous, but sinners to repentance: hee is a sinner, therefore him.

2 That he was the very Lambe of GOD, that came to take away the offences of the world: He hath many offences, therefore to take away his.

3 That

3 That he is a refuge for all them that be weary and heavie laden: He is weary, therefore a refuge to him.

4 That he is our righteousnesse, and neere to all that call upon him: he calleth, therefore neere unto him.

5 That if he live, he liveth unto the Lord, and if he die, he dieth unto the Lord: whether he live or die, he is the Lords.

Let the sicke be put in minde of receiving the holy Sacrament, and that in time, and let them be counselled thereunto.

After the sicke party hath received the Sacrament, let him be comforted against the feare of death.

Let him say also, with

1 The Prophet *David*, *Lord, remember thy servant in all his troubles.*

2 The Publican, *God be mercifull unto me a sinner.*

3 The woman of *Canaan*, *IESVS thou sonne of David, have pity upon me.*

4 *Iob*

4 *Iob, I know that my redeemer liveth, and that I ſhall riſe againe, and ſee God, not with other but, with the ſelfeſame eyes.*

5 *Saint Stephen; Lord Ieſus receive my ſpirit,* and to ſay: *I am that wounded man, bleſſed Samaritan, heale me: I am that wandring childe, that is not worthy to be called thy ſonne; Father, make me thy meaneſt ſervant: I am the loſt ſheepe, O ſeeke, and ſave me: bring me home, Lord, unto thy heavenly fold.*

6 To mention the words of Chriſt upon the Croſſe, *Father, into thy hands I commit my ſpirit.*

He may be adviſed to ſay, Ieſus give me,

1 Patience in my trouble.
2 Comfort in my afflictions.
3 Strength in thy mercies.
4 Deliverance at thy pleaſure: *Ieſus be my Ieſus.*

If the ſicke be,

1 Not able to pronounce them him-

himselfe, let the Articles of the Creed be recited in his presence by some other: *I beleeve in God*, &c.

2 Distempered (as the best may be) in burning feavers, and otherwise, choller shooting up into the braine, and the malignant humours meeting with the vitall powers, which may cause raving, let him in few words be moved to remember God, and the assembly may softly pray by him.

3 Troubled with strange visions, as good men have beene, beseech him in the name of GOD, to call to minde the abundant love of Iesus Christ crucified.

4 Seeme to be tormented in conscience by reason of his former sinnes, lay before him the abundant love of our Lord Iesus, and that where sinnes doe abound, mercy doth superabound: and that Christ lookes for repentant sinners to come unto him.

5 Pensive and sorrowfull, mention unto him the joyes of heaven, whither he shall goe, by Gods grace, and the troubles of this sinfull world, which he

hath often felt, and may now very
unkefully leave.

Reade by the ſicke.

The hiſtory of the Paſſion: *Luke* 22.
nd 23. Chapters.
The twenty nine Pſalme, *Vnto thee,*
O Lord.
The 42. Pſalme, *Like as the Hart*
deſires the water ſtreames, &c.
The 51. Pſalme, *Miſerere mei*
Deus.
The 143. Pſalme, *Heare my Pray-*
r, O Lord.
The 14. Chapter of Saint *Iohns* Go-
ell.
The 7. Chapter of the *Apocalyps.*
The 15. Chapter of the firſt Epi-
le to the *Corinthians.*

If the ſicke be painefully grieved, or
ſtrangely viſited,

LET not any cenſure him, as *Iobs* friends, who thought *Iob* Iob 4. 6. Iob 22. 6.
n hypocrite, becauſe of his afflic-
ns.

2 Or

2 Or as those that told our Saviour of the Galileans, who judged them greater sinners than the rest, because the tower of *Siloah* fell on them.

3 Or as the Barbarians, who deemed Saint *Paul* an evill man, because the Viper clave unto him. Act. 28. 3.

4 Let none be glad when his enemy falleth, lest the Lord see it, and it displease him. Pro. 24. 17

5 Let every one remember that of *Ioseph*; *Am I not also under the hand of God?* Gen. 50. 19.

6 That of the Apostle, in the *Romans*; *Weepe with them that weepe.* Rom. 12. 12. 15.

7 That of the Wise-man: *Be not slow to visit the sick.* Eccl. 7. 35.

8 That of Saint *Iames*, *Pray one for another.* Iam. 5. 16.

A forme of leaving the sicke to Gods protection.

THE Lord heare thee in the day of trouble, the name of the *God* of *Iacob* defend thee, send thee helpe from his Sanctuary, and strengthen thee out of Sion, grant thee thy hearts desire, and fulfill all thy

minde

unde. Some put their truſt in Hor-, and ſome in Chariots, but we will member the name of the Lord. Save ord, and heare us, O King of Hea-n, when we call upon thee. Ieſus e Sonne of the living God, put his liſion betweene thy ſins and judge-ent to come. *Amen.*

A forme of confeſſion to be uſed to the ſicke by way of demand, ſaying,

DOE you acknowledge unto Almighty God, your great and grievous offences done all your life?

2 Doe you acknowledge that you ve ſinned in pride of heart, not anking the giver of all good for his fts?

3 Doe you acknowledge that you ve ſinned in pride of cloathing, in ride of ſtrength, of beauty, of elo-ence, of riches, and that you there-f cry God mercy?

4 That you have ſinned in envie, hearing

hearing any praiſed or better beloved than your ſelfe, whereof doe you cry God mercy?

5 That you have ſinned in wrath and ſeeking revenge, being moved upon light occaſion, whereof doe you cry God mercy?

6 That you have ſinned in ſloth, by heavineſſe of minde, in idle thoughts and imaginations, neglected prayer and meditation, whereof doe you cry God mercy?

7 That you have ſinned in covetouſneſſe, by unlawfull deſires of riches and worldly wealth, and not pitied the ſtate of the miſerable, as you ought to have done, whereof doe you cry God mercy?

8 That you have ſinned in unſatiable eating and drinking, by often exceſſe, whereof do you cry *God* mercy?

9 That you have ſinned by uncleanneſſe of life, unchaſte thoughts, and the like, whereof doe you cry GOD mercy?

10 That you have not given counſell to them that had need, taught the ignorant,

gnorant, forgiving them that offended you, whereof doe you cry GOD mercy?

11 That you have ſinned, in breaking the tenne Commandements and not loved God above all, nor ſincerely worſhipped him, nor honoured his ſacred name, but uſed the ſame in idle bathes. That you have not ſanctified his Sabbaths, nor done due reverence to your Parents and Governours. That you have borne deadly hatred. That you have lived unchaſtely. That you have taken your neighbors goods. That you have depraved his good name, coveted that which was contrary to the lawes of God, for all theſe doe you cry God mercy?

That you have not uſed the gifts of the Holy Ghoſt to the honour of *God*, the gift of underſtanding, that is to ſay, the gift of counſell, the gift of ſcience, the gift of ſtrength, the gift of knowledge, the gift of dread, whereof doe you cry GOD mercy?

Then

Then let the ſick ſay after him.

For all theſe, or any other, knowne or unknowne, that ever I did ſince I was borne, to this day, I aske God mercy with a penitent heart, beſeeching him to free me from my ghoſtly enemy, and to pardon me all in the merits of his Sonne Chriſt Ieſus, my only Saviour and Redeemer, in whoſe name, I pray as he hath taught us; *Our Father, &c.*

Prayers for the ſicke.

GOD, upon whoſe pleaſure relieth all our hope, in health and ſickneſſe; accept, we beſeech thee, our humble prayers which we offer unto thee, in the behalfe of this thy ſick ſervant; Viſit him, O Saviour, as thou diddeſt *Peters* wives mother, and the Captaines ſervant; aſſwage his paine, as ſhall ſeeme to thee moſt expedient, and grant him deliverance to thy good pleaſure, in the mercy and merits of thy

y dearely beloved Sonne, IESUS HRIST our LORD, *Amen.*

Another.

GOD, the only refuge in all needs Jand neceſſities, the only helpe in mes of weakneſſe: looke downe we eech thee, with the eye of mercy on this thy ſick ſervant, as thou didſt upon *Ezechias*: reſtore him to his mer health, if it be thy good will d pleaſure: or give him grace to e with faith and patience, this thy itation, that after this painefull e ended, he may reſt with thee in everlaſting, through Ieſus Chriſt: whom with the Father and the Ho- Ghoſt, be all power, glory and minion, now and for evermore, men.

Another.

GOD, which deſpiſeſt not the Jſighing of contrite and ſorrowfull hearts, receive our prayers which we

we now offer unto thy divine Majesty, (looke downe we beseech thee) upon this thy servant now afflicted with sicknesse: be unto him a towre of defence, against all assaults of his enemies; thy property, Lord, is to have mercy, and to heale those that are broken in heart. Lord, we beseech thee send him the comfort of thy helpe in in these extremities, that living or dying, he may rejoyce in thee, through Iesus Christ our Lord, *Amen.*

Another prayer to be said for the sicke.

O Lord Iesus Christ, which art the health of all men living, and the everlasting life to them which dye in the faith: we thy humble servants here assembled, being sure the thing cannot perish, which is committed to thy charge: we commit and commend unto thee, O heavenly Father, this thy servant grieved with sicknesse, beseeching thee to make strong his soule against all temptations, and to cover

and

and defend him againſt all the aſſaults of the Divell: there are no merits in him, or any other to be alleaged, but onely thy mercies: thou mercifull LORD, waſt borne for his ſake: thou diddeſt teach and preach for his ſake: thou diddeſt pray and faſt for his ſake: thou diddeſt hunger and thirſt for his ſake: thou diddeſt all good workes and deeds for his ſake: thou ſufferedſt moſt grievous paines and torments for his ſake: And finally gaveſt thy moſt precious body to dye, and thy bloud to be ſhed on the Croſſe for his ſake. Now moſt mercifull SAVIOVR, let all theſe things profit him, which thou moſt freely haſt given him, that haſt even given thy ſelfe for him. Let thy bloud waſh and cleanſe the ſpots and foulenes of his ſinnes, let thy righteouſneſſe hide and cover his unrighteouſneſſe: Let the merits of thy bitter paſſion, bee the ſatisfaction for his ſinnes: give him grace, that faith and ſalvation in thy precious bloud never waver in him, but be ever firme

and constant, the hope of mercy and life everlasting never decay in him: that charity wax not cold in him.

And finally, that the weakenesse of the flesh be not overcome with the feare of death. Grant mercifull Saviour, that when death hath shut up the eyes of the body, yet that the eyes of the Soule may still behold and looke upon thee, that when death hath taken away the use of tongue & speech, yet that the heart may cry and say: *Lord, into thy hands I commend my soule.* And againe, *Lord Iesus receive my Spirit, Amen.*

Consolatory speeches to comfort the sick.

LEt the sick now send for his nearest friends, as the husband for his wife, his children, the Master for his servants or the like, &c. and let him take his leave of them giving every one some good instruction in loving manner at parting: taking them by the hands, let him bid them all heartily farewell.

W

We owe God a death: all our life have we beene gathering *Manna* to comfort us in our laſt agony: what hurt is it in going to Paradiſe? after a while we ſhall have greater joyes than now we doe feele paine: we ſhall goe to one of thoſe Manſions which Chriſt is gone to prepare for us: our Head is in heaven already, to aſſure us we ſhall, before it be long, follow after; we cannot have our happineſſe unleſſe we goe unto it.

Chriſt went not up to glory, but firſt he ſuffered: our way to life, is to dye with Chriſt.

Let not paines diſmay us, for we are paſſing from death to life, from ſorrow to joy: from a vale of miſery, to a Paradiſe of all comfort and conſolation: *Let not our ſins diſmay us*, Chriſt hath died for them, who is our Advocate with the father.

God is our father, let him doe what ſeemeth him good: let us ſay; Father, not my will, but thy will be fulfilled.

You cannot thinke upon God, but with joy.

Know you, that he is the Author of life and death, and of all things that appertaine unto them.

Chap. XXII.

The manner of commending the ſicke into the hands of God in the houre of death.

God the father, who hath created thee, God the Sonne, who hath redeemed thee, God the Holy Ghoſt, who hath infuſed his grace into thee, aſſiſt thee in all thy triall, and lead thee the way to everlaſting peace.

Anſw. *Amen.*

Chriſt that died for thee, keep thee from all evill.

Anſw. *Amen.*

Christ that redeemed thee, ſtrengthen thee in all temptations.

Anſw. *Amen.*

Chriſt that loved thee ſo dearely, have mercy upon thee.

Anſw. *Amen.*

Chriſt

CHRIST IESUS that roſe from the dead the third day, raiſe thee body and ſoule in the reſurrection of the juſt.

Anſw. *Amen.*

Chriſt that ſitteth at the right hand of God in heaven, bring thee unto everlaſting joy.

Anſw. *Amen.*

God the Father preſerve and keepe thee, GOD the SONNE aſſiſt and ſtrengthen thee. The bleſſed Spirit of the Lord God, the Holy Ghoſt be with thee. The Holy Trinity ayde thee in life and death.

Anſw. *Amen.*

God grant thy place may be *Abrahams boſome.* *Amen.*

God grant thou mayſt behold thy bleſſed Saviour in the ſtate of glory. *Amen.*

God grant thy death may be precious in his ſight, in whom thou art to reſt for ever, *Amen.*

A briefe forme of prayer.

MOst mercifull Father, we commend unto thee this thy servant the worke of thine owne hands, we commend unto thee his soule, in the merits of CHRIST IESUS his Redeemer. Accept, O Lord, thine owne creature: forgive we beseech thee, whatsoever hath beene committed by humane frailty, and command thy Angels to conduct him to the land of everlasting peace.

Answ. *Amen.*

Preserve, O Lord, the soule of thy servant, as thou diddest *Noah* in the flood.

Answ. *Amen.*

Preserve, O Lord, the soule of thy servant, as thou diddest *Lot* from the fire of *Sodome*.

Answ. *Amen.*

Preserve, O Lord, the soule of thy servant, as thou diddest *Iob* in all his adversities.

Answ. *Amen.*

Preserve

Preſerve, O Lord, the ſoule of thy ſervant, as thou diddeſt the Iſraelites from the power of *Pharaoh*, and the oppreſſion of Ægypt.

Anſw. *Amen.*

Preſerve, O Lord, the ſoule of thy ſervant from the malice of Sathan, as thou diddeſt *David* from all his enemies.

Anſw. *Amen.*

Preſerve, O Lord, the ſoule of thy ſervant, as thou diddeſt *Daniel* from the mouth of the Lions.

Anſw. *Amen.*

Preſerve, O Lord, the ſoule of thy ſervant, as thou diddeſt the three children from the fiery flames.

Anſw. *Amen.*

Preſerve, O Lord, the ſoule of thy ſervant, as thou diddeſt *Elias* from the falſe Prophets, that ſought his overthrow.

Anſw. *Amen.*

Preſerve, O Lord, the ſoule of thy ſervant, and deliver him, as thou diddeſt the Apoſtles, *Paul* and *Barnabas* out of priſon at midnight.

Anſw. *Amen.*

From that ruefull darkneſſe,
Deliver him, O Lord.
From everlaſting malediction,
Deliver him, O Lord.
By thy Nativity,
O Lord, deliver him.
By thy faſting and prayer,
O Lord, deliver him.
By thy hunger and thirſt,
O Lord, deliver him.
By thy Croſſe and Paſſion,
O Lord, deliver him.
By thy deſcention into hell,
O Lord, deliver him.
By thy reſurrection from the dead the third day,
O Lord, deliver him.
By thy aſcenſion into heaven,
O Lord, deliver him.
By thy ſitting at the right hand of the Father in glory,
O Lord, deliver him, Amen.

Into thy merciſull hands, O Heavenly Father, we commend the ſoule of thy ſervant now departing: acknowledge we beſeech thee, a ſheepe of thine owne fold, a Lambe of thine owne

owne flocke. Receive him into the armes of thy mercy, knowing the thing cannot perish which is committed to thy charge: O most mercifull Iesus, receive we beseech thee his spirit in peace, *Amen.*

The blessing of the sicke, when he is now giving up the Ghost.

IESVS CHRIST absolve thee from all sinnes.

Answer, *Amen.*

IESVS Christ remit all the evill which thou hast committed by thy hearing, by thy seeing, by thy touching, by thy tasting howsoever.

Answ. *Amen.*

Iesus Christ that died for thee, put out all thy offences.

Answ. *Amen.*

Iesus Christ that called thee receive thee into his heavenly kingdome.

Answ. *Amen.*

The Lord blesse thee, and keepe thee. The LORD make his face to shine upon thee. The Lord lift up his

his countenance over thee, and give thee a joyfull reſurrection to life everlaſting.

Anſw. *Amen.*

Depart, O Chriſtian ſoule, in the Name of God the Father, who created thee; of God the Son, who redeemed thee; of God the holy Ghoſt, who ſanctified thee; one living and immortall God: to whom be glory for ever and ever, *Amen.*

Theſe or ſuch like Prayers ended, let the aſſembly pray every one in ſilence to himſelfe, and then taking their leave of the ſicke commending them to God, they may depart.

A Prayer to be uſed by the aſſembly at the time of the Chriſtian mans departure, or when he is now departed.

LET US PRAY.

O Almighty and everlaſting God, ſeeing it hath pleaſed thee to take this thy ſervant out of the miſeries of this ſinfull world,

world, unto thy heavenly Kingdome, (Lord) thy Name be bleſſed now and evermore. Make us, we beſeech thee, that yet remaine, mindefull of our mortality, that we may walke before thee in righteouſneſſe and holineſſe al the dayes of our life, and when the time of our departure ſhall come, we may reſt in thee, as our hope is, this thy ſervant doth, that we with him, and all other departed in the faith of thy holy name, may rejoyce together in thy eternall and everlaſting Kingdome, through Ieſus Chriſt our Lord, *Amen.*

CHAP. XXIIII.

A conſolation of thoſe that lament and mourne for the departure of others.

TO uſe mourning for the dead, both decency amongſt men, & chriſtianity amongſt chriſtian men doth allow as much: examples of holy Scripture doe approve the ſame.

ſame. What more ſeemely than the performance of a duty, whereby we may give teſtimony of naturall affection, in this ſolemne departure each from other? God hath neither made us ſtockes nor ſtones, nor given us hearts which ſhould have no feeling, when occaſions are offered, or times beſeeming doe require ſorrowfull affections.

2 On the contrary what more uncomely, than to uſe mirth in the houſe of mourning? A very heathenish manner was it thought to be by the decree of an ancient Councell, to ſport at theſe motions of mourning.

Concil. Arel. 3. ſub. Leo.

3 For examples in holy Scripture, we finde that *Abraham* mourned for *Sara* his Wife: all Iſrael for *Samuel* their Prophet, the people in the Wilderneſſe for *Aaron* their High Prieſt, the inhabitants of *Bethulia* for *Iudith* that honourable Widow; the Machabees for *Iudas* their noble Captaine, *Martha* and *Mary* for *Lazarus* their brother: the women of Iury for their children, *thoſe yong infants*: the twelve

Gen. 23. 2.
1 Sam. 25. 2.
Num. 20. 29.
Iud. 16 24
Mac. 9. 20 21.
Ioh. 11. 31
Mat. 2. 18.

Patriarks

Patriarks for *Iacob* their aged father: *David* for *Ionathan* his trusty and faithfull friend. Nay, Christ himselfe with S. *Ierome*, went not to his Sepulcher without weeping eyes. 2 Sa. 1. 12.

Neither hath this mourning beene a light passion onely. Great was the lamentation that *Iacob* made at the supposed death of his beloved sonne *Ioseph*, when he said: *I will goe unto the grave to my sonne sorrowing.* Great was the lamentation that *David* made, when newes was brought him of *Absaloms* end: *O my sonne, Absalom, my sonne, my son Absalom, would God I had died for thee: O Absalom, my sonne, my sonne.* It was no doubt a sorrow to his heart. Great was the lamentation which the Widdowes made for *Dorcas* so good a woman, full of good workes, and Almes, when they considered her goodnesse and bounty towards them. *And thus we see the laudable custome and practice, in mourning for the dead.* Gen. 15. 14. 2 Sam. 18. Acts 9. 39.

4 When the * Apostle forbad the Thessalonians to sorrow, he did not absolutely * 1 Thes. 4 13.

absolutely forbid all sorrowing, but sorrowing after the manner of Gentiles. So Saint *Austin* saith, Indeed we are sorrowfull, but not as others, without hope. Saith *Bernard*, We blame not the affection it selfe, but the excesse, or want of moderation. We may not onely use moderate sorrow in the departure of others, but even in the deparrure of the godly, and well disposed themselves.

Contristamur, sed non sicut ceteri: Aug. de ver. Ap. Ser. 32. Non culpamus affectum, sed excessum: Bern. in Can. Se. 25

Now as good men often are, and (in regard of their great misse in the world, have beene many wayes helpefull unto others:) So it is a signe of some ill dealing amongst men, when the poore and distressed let them goe away without any lamentation at all.

It was said by the Prophet *Ieremy to Iehojakim*, *So long as thy father did helpe the oppressed, did he not prosper?* And after he addeth this, as a great punishment to be layd upon him; Well, thou shalt dye in griefe of minde, and there shall be none to make lamentation for thee.

Ier. 22. 15.

5 The Apostle confesseth in plaine words,

words, that God had mercy on him in ſparing *Epaphroditus*, leſt he ſhould have had ſorrow upon ſorrow; to ſhew that he was not ſo Stoicall, but himſelfe ſhould have had feeling in ſuch a caſe. Phil. 2. 27.

My ſon, ſaith the Wiſe-man, *powre forth thy teares over the dead, and neglect not his buriall.* Whence we may alſo gather, that funerall rites, decent interring of the corps, exequies and ſeemely mourning, which Saint *Auſtin* calleth, our laſt duties of love in this world amõgſt friends, are no vnfitting the practice of thoſe, amongſt whom all things ſhould be done in order. Ec. 38. 66. *Officia poſtremi muneris. Aug. de verb. Apo.* 1 Cor. 14. 40.

6 The Iſraelites in burying ſo honourably their Fathers and Governours, did ſhew themſelves a people of good and godly diſpoſitions. *David* did ſhew mercy (ſaith the ſame Father) to *Saul* and *Ionathan*, in burying their bones in that decent manner he did. *My ſonne* (ſaith *Toby*) *when I dye, bury me honeſtly.* The new Sepulcher, the cleane linnen clothes, the *Auguſt. de cura gerenda pro mort.* To. 14. 10.

the ſweet ointments, the aſſembly of men of reputation, ſhewed how our Saviour was reſpectively regarded; yea, and entombed with ſolemnity. Sure it is that theſe bodies which have beene the Temples of the holy Ghoſt, and ſhall bee changed at the day of doome into a condition of glory, ſhould have a decency performed unto them at their farewel from the world.

It was the deſire of the old Patriarkes, that their bones might be orderly laid in the Sepulchers of their Fathers. In the ſecond of *Samuel*, and the ſecond Chapter, *David* ſent meſſengers to the men of *Iabeſh Gilead*, and ſaid unto them, bleſſed are ye of the Lord, that you have ſhewed ſuch kindneſſe to your maſter *Saul*, and buried him. 2 Sam. 2.

It was the praiſe of Heathen Conquerours, to permit the buriall of the dead. Wherefore, not to yeeld them (after a *Cynicke* manner) comely burials, or Chriſtian mourning with moderation, is moſt inhumane; nay, it is a conceit to ſay the truth, very barbarous. *Zenoph. li. de inſt. Cyri.*

7 On

7 On the contrary, to ſorrow as men without hope, is farre diſtant from the rule of faith: which tels us, *That the death of the Saints is pretious in Gods ſight.* That they are at peace, and their hope is full of immortality. Pſ 116.16 VViſd. 5.

He that ſaid, *My ſonne, powre forth thy teares over the dead*, ſaid alſo, *Comfort thy ſelfe.* And ſurely Chriſtians of all others, who beleeve the reſurrection unto a better life, ſhould raiſe up themſelves by faith from too too dolefull paſſions. For, as in all other things, ſo in this, a moderation ſhould be had. Ec. 38. 17.

8 Have we loſt a good Father, a friend, a husband, wife, or children? we may ſay with *Iob*, The Lord hath given, and the Lord hath taken away, *Bleſſed be the name of the Lord.* Iob 1. 21.

Neither are they cleane taken from us, but onely gone a little before us in the way, wherein wee muſt all follow. We ſhall one day meet againe by the grace of GOD: at which time (ſaith S. *Cyprian*) there will *Cyprian de mort.*

will be no meane joy, when good friends come to live together, and to rejoyce together. Our knowledge is now but in part, then ſhall we know, as we are knowne: Where *Peter* ſhall be *Peter*, and *Paul* ſhall be *Paul* (ſaith Saint *Cyril*) and many long ſince departed ſhall (as ſome of the ancient fathers ſay) be knowne of us, that have lived long after, as *Peter* knew *Moſes* and *Elias* upon the Mount. If it will be a comfort to ſee one another; above all, O good God, what a joy ſhall it be to ſee Chriſt the Saviour of the world!

Cyril in Iohan. Aug. Cyril.

6 Amongſt other meanes of comfort, that happy hope of the Reſurrection, ſhould raiſe us up from our moſt penſive thoughts: the Reſurrection of the dead, (ſaith *Tertullian*) is the confidence of Chriſtians. Chriſt our Saviour before his Paſſion, when he ſaw his Diſciples ſorrowfull for his departure, which was ſo ſhortly to enſue, ſaith unto them: *If you loved me, you would rejoyce, becauſe, I ſaid, I goe unto the Father.* So it may be ſaid to thoſe

Ioh. 14. 29

oſe that mourne for the miſſe of o-
ers; Let not your mindes be too
uch plunged in ſorrow, becauſe you
ved thoſe for whom you thus la-
ent, they are gone unto their eter-
ll Redeemer.

God ſaith, *I am the God of Abra-
m, the God of Iſaac:* God is the God
the faithfull departed.

10 It is ſaid of *Enoch*, becauſe his
nle pleaſed God, God tooke him a-
ay: It was ſpoken as a bleſſing to
ſias, that he ſhould be gathered un-
his fathers, before the captivity of
e people came. Saint *Ierome* of ſin-
l times ſaith; *Nepotian* is a happy
an that lives not to ſee this wicked
orld. Surely, ſaith Saint *Auſtin*, as
od men are gone from us, ſo are
ey gone from a place full of many
aults. And Saint *Ambroſe* of one,
e was not ſo much taken from us, as
om dangers.

12 When God ſhips his *Noahs*, it
a ſigne there is a flood not farre be-
inde. When God ſends Angels to
tch his *Lots* out of *Sodome*, it is a
ſigne

Gen. 5. 24.

2 Reg. 22. 20.

Felix Nepotianus qui hec non videt. Hier. ad Heli. Aug. de predeſt. in Sanct. Non tam nobis. Amb de exceſ. Satyr.

Gen. 7. 1.

Gen. 19. 1.

ſigne there is puniſhment for the ſinfull Cities ſhortly to enſue. When God takes *Lazarus* into *Abrahams* boſome, there is then no more penury for *Lazarus* to endure.

Luc. 16. 22

Wherefore, ſeeing we are all to paſſe downe the ſtreame of mortality, we may not thinke it ſo ſtrange to have experience thereof in the departure of others, which we ſhall one day experience in our ſelves. If we complaine of the death of friends, our complaint in effect is, that they were borne mortall.

We ſhould remember, that deaths proceedings are as the lines drawne from the Center unto the Circumference, even on every part: or as the upright Magiſtrate, who is, equall to all: which may the rather move us to be content in a caſe ſo reſolute as death: we muſt take all as well as we may, ſeeing there is no remedy to recover our loſſes, let us comfort our ſelves. The good meaning borrower, the ſooner his debt is diſcharged, the ſooner hee is at quiet.

Death

Death, as it is ſaid, is the debt we all owe, and muſt pay: he that makes but ſhort voiage, and is the ſooneſt at the haven, is the ſooner alſo from danger of ſhipwrack: he that is to finiſh a journey, better it is to doe it quickly than ſlowly: happy is that man that hath life in patience, and death in deſire.

13 It was not without cauſe, that the Wiſe-man praiſed the dead above the living, for ſure they are in a better caſe by farre, departing in the Lord. And St. *Iohn* heard a voice *from heaven*, ſaying, *Bleſſed are the dead.* *A voice from heaven*, and therefore from a place where is bleſſednesſe indeed, and could beſt teſtifie of it, and thoſe that poſſeſſe it. Ap. 14. 15.

Againe, ſaith S. *Auſtin*, There is none dead, but wch muſt needs die ere long, no ranſome can redeeme from death. The dead are ſaid to reſt from their labours, and therfore their reſt now obtained ſhould the rather move us, (remembring their good) to be content. *Nemo moritur, qui non fuerit aliquando moriturus. Aug. &c.*

At our entrance into the World, wee brought with us a ſubjection unto

unto death, all ſinned, and therefor
Rom. 5. 10 *death goeth over all*, and returne w
muſt to the place from whence w
came, ſooner or later, this world be
Aug. de Spirit & Anima. cur. geren. pro mort. ing but our banithment for a time
from which bleſſed ſoules now freed
would tell us, (were they to return
into theſe earthly regions, which
without controverſie they doe not
Luc. 11. 42 that they with Mary have choſen the
better part.

Mat. 22. 20. We here with *Martha, are careſul about many things*, they have not that one thing which is neceſſary, that ſhal never be taken from them. O ſpeech of comfort! CHRIST ſaith; *Father, I will that they whom thou haſt given me be ever where I am, that they may behold my glory.*

14 How to accept of, and take in good part, as we may, the loſſe as we count it, or rather miſſe for a time, of friends departed: the behaviour of *David* in this caſe may be conſidered, who, when the childe was ſicke, faſteth, prayeth, proſtrateth himſelfe upon the earth: but hearing that Gods

will

will was accomplished in the death of the childe, *David* rose up, ate bread, received comfort, after all his sorrow; being demanded the cause of this diversity of behaviour, answered: *While the childe was yet alive, I fasted and wept, for I said; who can tell whether God will have mercy on me, that the childe may live? but being dead, wherefore should I now fast? can I bring him againe any more? I shall goe unto him, but he shall not returne unto me.* 1 Sum. 22. 19.

In the like case Saint *Bernard* being not a little moved for the death of one, *I turned me* (saith he) *to prayer and weeping, at last I considered that God had done what seemed best in his divine providence, what should more sorrowing availe? Lord, thou hast taken thine, none of mine, teares forbad me to speake further.* And so the good Father resolved to rest content with the will of God.

Chap.

Chap. XXIIII.

That a Christian dying either as a Martyr for his faith, or as an Innocent for the testimony of a good conscience, or as a Souldier in the defence of his Prince and Countrey, ought to dye comfortably.

Acts 7. Mat. 14. 10. FOR a Christian to dye either as a Martyr for his faith, as S. *Stephen* died, or an Innocent and faultlesse man for the testimony of a good conscience, as Saint *Iohn* the *Baptist* died; or as a Captaine and Souldier in the service of his Prince and Countrey, as *Vriah* the *Hittite* died; for a Christian I say, so to dye, it is a death both warrantable and also comfortable. 1 Sa. 11. 6.

1 First, for a Christian to dye as a Martyr for his Christian faith, a faith that maketh beleevers happy both in life and death, for a Christian I say, to dye for his faith in Christ (and Christ alone) it is an act of the greatest

teſt love, a Chriſtian can teſtifie to CHRIST; *What greater love is there* (ſaith Chriſt himſelfe) *than for a man to give his life for his friend*: what greater? that is, there is no greater love, than ſuch a love. Ioh. 15. 13

Now for a Chriſtian to dye for his faith in CHRIST, as it is an Act of greateſt love, ſo alſo is it an Act of greateſt obedience; *He humbled himſelfe and became obedient unto death*; it was ſpoken of Chriſt his obedience, and it may in like manner well be ſpoken of a Chriſtians obedience, to be obedient unto death, yea, unto a violent death; this is an Act of his greateſt obedience. Phil. 2. 3.

Againe, for a Chriſtian to dye as a Martyr for his faith, as it is an Act of his greateſt love, and alſo an Act of his greateſt obedience, ſo is it an Act of the greateſt fortitude: hence was it ſaid of the Martyrs, they loved not their lives unto death, or they cared not with courage and conſtancy to offer up their lives unto death. Tyrants could and did kill the Ap. 12. 11.

bodies; their faith in Christ they neither did, nor could they kill; miseries for a moment could not despaire them, the perishing of the outward man could not so much as daunt them, they were faithfull unto death, and
Rev. 2. 10. God gave them a crowne of life.

Now in Martyrdome, we observe, and so do the ancient Fathers, that it is not so much the suffering of death,
Tertul. as the cause of suffering death (which is a true profession of the true faith of
Cypr. de Mar. Christ) that maketh the Martyr; neither is martyrdome alwayes exercised in outward suffering onely, but also it consisteth sometimes in interiall vertue, that is to say, in having a minde ready or prepared for to suffer for the cause of Christ, for whose cause to suffer the losse of a poore temporall life onely, is an exceeding great gaine, according to that of our Saviour, *Mat.*
Mat. 10. 38. 10. 38. *He that loseth his life for my sake, shall finde it:* he that loseth his life shall finde it; to lose and yet to finde, how is that? as thus, he that here loseth his temporall life, in a short

space

ſpace of time ſhall finde it, that is, he ſhall finde the fruition of a better life eternally hereafter, being departed. Hence this carefully reſolved upon (as it ought for to be) of all well-diſpoſed Chriſtians, it cannot then but make them to take comfort even in ſuffering a painefull death for the holy faith of Chriſt their bleſſed Saviour and Redeemer.

2 In the ſecond place, for a Chriſtian to dye as an innocent or faultleſſe man, for the teſtimony of a cleere conſcience, there is alſo comfort in ſuch a death.

In the 23. and 39. of S. *Luke*, we reade, that when one of the malefactors rayled upon our Saviour in the time of his crucifying, his companion reproveth him, ſaying, we ſuffer death juſtly, for we ſuffer for our deeds. But this man (meaning our SAVIOUR CHRIST) hath done nothing amiſſe to dye, doing nothing amiſſe or guiltleſſe: it was his caſe that now ſitteth at the right hand of God in heaven, ſo to ſuffer, as the Sonne of God himſelfe Luc. 23. 39

ſuffered for innocencies ſake, we may well take comfort in ſuch a ſuffering, be it death it ſelfe.

1 Pet. 4. 15, 16. Let none of you, ſaith S. *Peter* (ſpeaking to Chriſtians) ſuffer as a murtherer, or as a theefe, or as an evill doer, or as buſie-body in other mens matters; yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but rather let him glorifie God in this behalfe. So did the Apoſtles ſuffer, *Act.* 5.41. re joycing that they were accounted worthy to ſuffer, firſt ſhame for Chriſt his Name, and in proceſſe of time death alſo, for his faith profeſſed. Where the conſcience is cleare (ſaith S. *Bernard*) death is looked for without feare, yea, deſired with delight, accepted with devotion: *Mark the perfect man*, ſaith *David*, *Pſalme* 37.17. *and behold the upright, for the end of that man is peace*; the end of that man is peace, that is, howſoever he ſuffer, at his end; yet he ſhall be ſure to ſuffer peaceably, for that in his ſuffering he hath a cleere conſcience.

Act. 5.41.

Non ſic fortiſſimus expectatur, imo expectatur cum dulcedine, & excipitur cum devotione: Bern. ad milites templi.

3 In the third and last place, for a Christian to die, taking armes with resolution to live and dye, in, and for the maintenance of true religion, the service of his Soveraigne and Countrey, the defence of his liberty and livelyhood (dying in such a case) he may dye comfortably, provided alwayes, that military men, that they be men fearing GOD, as *Cornelius* the Chiefetain, and his devout souldiers were, both fearing God, and consequently eschewing evils: for eschewing evils is ever a consequent of fearing God: eschewing evils; what might these evils be? the evill of that dunghill-sin of drunkennesse, the evill of that execrable custome of swearing, and taking the sacred and holy Name of God in vaine, the evill of incontinency, and of a naughty course of life, the evill of wrongfull taking away of other mens goods. Acts 10. 1. 2, 3, 7.

Can we suppose that those men should fight successively against their enemies, whose sinnes in the sight of GOD fight against themselves?

whose vicious life crieth upon God his justice, to be avenged upon them, that fight to revenge them from their enemies; *To Christians, by our sinnes, the Barbarians our enemies become strong*, saith Saint *Ierome*. Would we prevaile against our enemies? the way is by our repentance and amendment of our lives, to make our peace with God; our peace being made with *God*, we may then cheerefully goe forth with constancy and courage against our enemies, God and our just cause will comfort us whether we live or dye; *Sweet and seemely is it for a man to dye for his countrey*, was the saying of the Heathen: ready were these men either to assault the enemie with renoune, or to dye with honour, fighting for their Prince and countrey: they knew they fought lawfully, and therefore they fought valiantly; they did not so much feare death, as covet to dye with vertue and honour: so died *Curtius* the *Roman*, so *Codrus* the *Athenian*.

Nostri peccatis Barbari fortes facti sunt. Hier. in Exod.

One being sicke, desired to goe to warre

warre, becauſe ſaid he, I would faine dye for the common wealth: an other being ſtrucke blinde did the like, and why? becauſe he would ſtand in the number of them who were ready to dye for their Countrey.

But why ſtay we upon examples of the Heathen, having ſo many memorable patterns for imitation, mentioned in holy Scriptures of the people of God.

Exodus 17. 17. When *Amalek* came out to fight againſt *Iſrael*, *Moſes* adviſed; *Ioſua* muſtered, the people skirmiſhed, *Moſes*, *Aaron*, and *Hur* prayed, what was the ſucceſſe? God proſpered, *Iſrael* is comforted, *Amalek* is diſmayed; *David* going forth in the name of the Lord againſt *Goliah*, *Goliah* is vanquiſhed. We reade of the *Maccbabees*, that while their hands were fighting, their hearts were praying: Chriſtians going forth to fight in the defence of their faith, their Prince and Countrey, ought to order their lives ſo, that whatſoever become of their bodies, dying in the middeſt

Ex. 17. 17.

2 Mac. 15. 17.

of their enemies, their ſoules may flie up to heaven. And this ſhall ſuffice to be ſaid concerning thoſe who doe go forth to fight in the ſervice of their Prince and Country, that dying in this manner, they may take comfort in ſuch a death: ſomewhat more of this ſubject in the Chapter following.

Chap. XXV.

How thoſe that undertake any dangerous attempts, either by Sea or Land, (wherein they are in perill of death) ſhould ſpecially beforehand make themſelves ready for God.

IF thoſe men, who live in times and places of moſt ſafety, ſhould (reſpecting the uncertainty of humane condition) thinke every day of their laſt day, which by little and little will come upon them: then how much more ought thoſe who enter into a place of apparant perill, and undertake attempts of greateſt danger, ſtand upon

upon their guard, and make them readie for God.

And here we muſt ſeriouſly conſider, that the undertaking of attempts, wherein life is indangered, is onely warrantable, when the cauſe is juſt, and the authority lawfull. The deſperate enterpriſes of thoſe, who in private quarrels goe forth with murthering hearts, and in their hands the inſtruments of death, are moſt unſufferable: in this caſe to be taken from the World is very dangerous: how ſhould he thinke God will receive his ſoule, that died with a minde deſirous to ſhed that bloud, for which Chriſt ſhed his bloud? There is in theſe attempts, more murthering malice than Chriſtian manhood. Let the publique Magiſtrate uſe the ſword, let the private man ſurceaſe: juſt occaſion ſo requiring, let him then prepare in the Name of God.

2 Heathen men could tell *Ionas*, that in a caſe of imminent danger, there was no other refuge, but to flye unto the aſſiſtance of ſome ſuperior power

Ionas 1.6.

perior power, by calling upon God. *Pharaoh* himſelfe could intreat *Moſes* to pray for him; how much more then ſhould thoſe whoſe hope reacheth further than the ſaving or loſing of a life mortall, entring into any attempt, wherein they are in hazzard: first with *Iudith* to worſhip God in all devotion; and then ſhe went forth for the deliverance of *Bethulia*.

Iud. 9.1.

3 Faith and truſt in God, doth not make men cowards, but rather addeth ſpirit and comfort in great aſſaults of enemies. By faith (ſaith the Apoſtle) *Gedeon*, *Baruc*, *Sampſon*, *Iephte*, and alſo *David*; of weake were made ſtrong, waxed valiant in battell, turned to flight the Armies of aliants, who came againſt Gods people with great force and multitudes.

Heb. 11. 32. 24.

While their enemies were arming themſelves with ſword and ſhield, the manner of God his people, was to arme them with devotion, as faſting and prayer, and a religious commending themſelves, either in life or death to his protection.

4 When

4 When *Balaak* ſaw the people of Iſrael proſper more by their praying, than he could by his fighting, he would needs have *Balaam* to curſe them. Num. 22. 5

Moſes (ſaith Saint *Ierome*) fought as well as *Ioſua* againſt *Amalek*, for while *Moſes* held up his hands Iſrael prevailed, and when he let his hands downe, *Amalek* prevailed, but *Moſes* hands were ſteady untill the going downe of the Sunne. *Ier. ad Heliod.* Exod. 17. 11. 12.

Ruffinus and *Socrates* write, that *Theodoſius* the Chriſtian Emperor, in a great battell againſt *Eugenius*, when he ſaw the huge multitude that was comming againſt him; and ſo (in the ſight of man) there was an apparant overthrow at hand, he gets him up into a place eminent (or in the ſight of all the army) fals downe proſtrate upon the earth, beſeecheth God, if ever he would looke upon a ſinfull creature to helpe him at this time of greateſt need: ſuddenly there roſe a mighty winde which blew the darts of the enemies backe upon themſelves, in ſuch a wonderfull manner, as *Ruf. Socr. Eccl. hiſt.*

as *Eugemus* with all his Hoaſt was cleane diſcomfited, who ſaw that the power of Chriſt fought for his people, and therefore cried in effect as the Ægyptians did: *Oh, God is in the cloud, or fighteth for them.*

5 Thus with faith and conſtancy have the ſervants of God gone forth againſt their enemies, with all devotion thorowly preparing themſelves, either for life or death, as it ſhould beſt ſtand with the good pleaſure of his divine providence.

For theſe therefore that undertake and attempt, either by Sea or by Land, wherein life (more than ordinary) is endangered, let them in the name of God goe forth with ſoules prepared: for in ſo doing, they remember themſelves to have a further expectation, than either the gaining or loſing of a life temporall. *Let extreame neceſſity finde them ready, which is wont to oppreſſe men unready.*

Paratos inveniat extrema neceſſitas, quæ ſæpe opprimit imparatos Euſ. Emiſ. hom. 1. ad Mon.

In worldly affaires we oftentimes forget heavenly, and therefore good reaſon, that in heavenly wee ſhould alſo

alſo forget earthly, and caſting our ſelves upon God, we may ſay with *Heſter*, *If we periſh, we periſh.* So for men attempting dangers by Sea or by Land, or upon what occaſion ſoever, either ordinary, or extraordinary: when they adventure to undertake any action, wherein life is put in hazzard: for all theſe, or any of them, to prepare themſelves for their departure, it may be ſaid which Saint *Iohn* hath in the Apocalyps, *Here is wiſdome.*

Heſt. 4.16

Ap. 13.18.

CHAP. XXVI.

A briefe direction for ſuch as are ſuddenly called to depart this world.

CONcerning prayer, for our deliverance from ſudden or unprovided death, how meete it is, mee thinkes that very nature doth teach us, that we doe not give the leaſt occaſion to uncharitable cenſures to ſpeake of us when we are gone: And how well the Church uſeth this among

among other commendable kindes of prayer, ſomewhat hath beene before mentioned: and their hardeſt conceits who in this caſe are over hatty to judge others, departing this world to their ſeeming ſuddenly, is in part anſwered. It now remaineth that ſome direction be laid downe, for their better inſtruction, who in this caſe are called to take their farewell of this life ſometimes in a very moment.

1 Firſt, let it be remembred that we are all under the hand of GOD, whoſe proceedings are unſearchable, and paſt finding out: who knowes better (as hath beene ſaid) how, and when the beſt is to bring us to his Eſa.64.8. Kingdome; O Lord, thou art the Potter, we are the clay.

2 Secondly, let them call to minde, our condition in this World, how neere we are to death every moment. The word which in the Hebrew ſignifieth dead, doth in one title onely differ from that, which ſignifieth mortall, or ſubject to death: to ſhew that in the holy tongue mortall differeth from dead,

dead, but in one title. Againe, that we are here no other but *Davids* ſtranger, our tarrying is but for a night, ſeeke us in the morning, *We are gone:* we know not the time of our departure, and cannot tell the certainty of that day, and peradventure this is the day.

Our bodies are combined of the foure Elements, humours having the nature of the water, the lights and the longs, which are the fan of the heart, the nature of the ayre; the heart it ſelfe which is ſmalleſt upward, the nature of the fire; the bones and fleſh the nature of the earth; and the nature of mixed bodies is turned (as the Philoſophers tell us) in a very inſtant into the firſt matter, which done, a diſſolution there is of the whole. The ſoule being departed from the body, there is the houſe, the houſeholder is gone.

3 Thirdly, let him conſider, that we came not together, but *as the laborers into the Vineyard*, ſome came in at one houre and ſome at another, ſo Mat. 10. 20.

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is our departure out of the Vineyard; our comfort is, be it sooner or later, the great Lord hath a penny for the labourers.

4 Fourthly, let not the suddennesse dismay any, for unto the faithfull man, it is no suddennesse at all, the righteous is never prevented by death, how soone soever he be gone. GOD respects not, sayes Saint *Augustine*, so much *Quo modo*; *after what manner*, as *quales morimur*; *what manner of ones we dye.* *Aug. de quest. dul. cap. 24.*

When we live in his feare, we dye in his favour, be our departure never so soone. *We should not so much care for the manner of dying, as being dead whither we goe.*

Rom. 14. 8 5 Last of all, let not this short warning be a scruple to the conscience of any; we must referre all to Gods disposing, either in life or death so or so: have not some the time of preparing themselves as they would? Let them remember that *Abraham* had onely an intention of offering *Isaac*, and yet the Holy Ghost tels us by

y the Apoſtle to the Hebrewes, that *Abraham* offered *Iſaac*, mentioning he very deed to be done.

6 The malefactor upon the Croſſe deſired no more of Chriſt in his dying its, but to be *remembred of him in his Kingdome*: and Chriſt tels him of more than being *remembred there*; to wit, of his being there. *David* did not build a Temple, yet *David* prepared ſtuffe for the worke, and this preparing was very acceptable unto *God*. Though they doe not accompliſh a reatable departure from this life: yet preparing in time of health for this worke, this preparing is no doubt, wel pleaſing unto God, to whom they are going.

7 In theſe caſes of neceſſity then, with one out-cry to awaken Chriſt at the Sterne of the Ship, or with *Peter*, One *helpe Maſter I periſh*, or with the Publican, one ſtroke of the breſt; with one, *God be mercifull unto mee a ſinner*, one generall repentance for all together with *Mary Magdalen*, ſhall like *Abels* well-pleaſing offering aſcend

aſcend upward and finde favour with him, with whom it is as proper to heare ſorrowfull ſupplicants, as it is for mercy, to helpe extreme miſery.

8 But now, conſidering we live in this fraile eſtate, and at ſuch an uncertainty, as we doe; our time is ever neere (ſaith Saint *Auſtin*) becauſe we are mortall, neerer becauſe we live amongſt caſualities. If we were of a glaſſy matter, ſaith he, our feare were the leſſe, for then being kept from knocks, there were ſome hope of continuance; keepe we our ſelves as charily as we can, we ſhall away. Doe we overcome enemies without? diſeaſes within will alſo ſurpriſe us.

Aug. de ver. Ser. 1.

Can we avoid ſtrokes of weapons? the ſtroke of death is unavoidable. Can we prevent externall dangers? A Feaver at laſt, or at leaſt ſome other infirmity will bring us downe, whether in the bed, or in the field, I cannot ſay, this we muſt reſolve upon, that we muſt away.

All which joyntly conſidered: as our whole life is a paſſage to death; ſo ſhould

ould it be a preparing for death, that how ſoone ſoever we are called nce, when the body returneth to the rth, from whence it was taken, the ule may go to God that gave it.

9 Beſides the ſundry unſuſpected eanes, (never ſo much as dreamed of all their lives) how many have me unto their deaths? (we have ene or heard as much:) beſides, I ſay eir unexpected meanes, whereby any have ſuddenly departed this orld, diſeaſes there are, as Dead-pal-s, Impoſtumes, breaking inward, hich take away many, who never new what age meant; nay, what kneſſe meant, ſuddenly they are one. Phyſitians can tell us, extremi-es either of joy or ſorrow effect as uch, and hiſtories approve the ſame. A Father beholding his three Sons n one day, to beare the prize away, in he place of maſteries, for very joy ſo-lainly he breathed his laſt. A noble Matron at one ſorrowfull ſight, ended er days with the very doubling of one orrowfull out-cry; *O Pompey, Pompey!*

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In all this let us obſerve this leſſon. To provide aforehand for a time to come: let us learne as *Elihu* ſaid, to acquaint our ſelves with God, and to reſort early unto the Lord, as the Wiſe-man ſpeaketh, *Let us doe that before death, which may doe us good after death:* and then ſooner or later, death ſhall not harme us, which is unto the evill only evil, and to the good, good, as the ſame Father ſaith.

Ante mortem fiat, quod poſt mortem prodeſſe poſſit. Aug. de Civ. Dei lib. 13.

11 All our care, all our ſorrow, all our feare concerning death, is but to dye a little the later, howſoever it pleaſe God to diſpoſe of us, whom we may beſeech, if it ſhall ſo ſtand with his good pleaſure, for a treatable departure out of this tranſitory world.

O Lord, ſaith Saint *Anſelme, Take from me, if thou wilt; my goods, my riches, my pleaſures, my life: onely leave me my heart, which may never ceaſe to love thee, and call upon thee.*

Anſel. in med.

Much doth he offer, that offereth the affections of his ſoule: loud doth he cry, whoſe faithfull thoughts ſay: *Lord Ieſus receive my ſpirit.*

CHAP.

CHAP. XXVII.

An admonition for all such as find themselves troubled with evill motions to commit faithlesse & fearfull attempts against themselves.

TO take all adversities of the World with a calme and quiet minde, is a duty of Christian patience: to beseech Almighty GOD for his resisting helpe and grace, against all evill and graceless motions, which proceed from the old enemy of man, is a part of Christian devotion: nature is weake to raise up it selfe, adversities and temptations are strong that would cast it downe, both adversities and temptations flye away before the face of our trust in God.

2 Are many assaulted or so deepely distressed, that they beginne to wax weary of life, and for feare of some little disgrace of the world, sometimes saith Saint *Austin*, *The hard usage thereof*

thereof, that they would needs be gone, and they care not how too? Let these remember, that God hath given no man leave to cut off from himselfe space of repentance, or shorten that benefit of life, which he hath granted him, to gaine a state of eternity in. He that brought us into the world, ought to have the calling of us hence: when, he calleth, then, and not before, we willingly depart this earthly Tabernacle.

3 Abridge the time we may not; we must not for all disgraces, and injuries, and obloquies, the crosses and losses this world can lay upon us: fye upon that discontentment, that should make any cowardly to runne away, or distrustfully to give over his standing, before he be called by the Generall of the field, fye upon that dispaire that should make any cast away themselves, and forget they have soules to save, *The mercy of man reacheth unto his neighbour, but the mercy of God, reacheth unto all flesh.*

4 As the pleasures of this world, should not make us love life more than

an we ought, ſo alſo the calamities the ſame ſhold not cauſe us to leave e before we ought: we muſt let the tle twiſt of mortality, twine out, till our clue be ended, and pray *God* ermore to grant us the threed of ace, to bring us out of the Labyrinth a troubled minde.

5 None may ſeek death, for death ould rather come unto us, than we oe unto it, before our time; be our lamities never ſo great: life is preious, and it were impiety deſperately bring it into perill.

6 To be any way neceſſary, much eſſe principall in our owne decay is oſt unnaturall and hainous before God and man; with *Cain*, to ſee the *greatneſſe of their ſinnes*, but not *the greatneſſe of Gods mercy*: with *Achitophel* and *Iudas*, to finiſh their unhappy dayes, by a tragicall and unhappy end, is hainous and moſt execrable.

7 Will God require bloud at the hands of man and beaſt, and ſhall he not require it at thy owne hands? If he command in the Law, Thou ſhalt not

not kill, art thou not included within the compaſſe of this Commandement, if thou embrew thy hands in thy owne bowels? *Thou maiſt not kill another*, ſaith Saint *Auſtine*, *therefore not thy ſelfe*.

8 But what hath bin the cauſe, which hath brought forth ſome of theſe faithleſſe and feareful attempts? ſurely, ſuch either with *Nero*, who ſaw himſelfe cenſured of the Senate, and hated of all good men, they began to loath life, as aſhamed to live any longer amongſt men: or elſe with *Sardanapalus*, who for all his bold denying of God, at every hearing of the thunder, was wont to hide his head in a hole, they at laſt, by a faithleſſe and abject feare, ſeeke their own riddance from amongſt men, & leave behinde them a name of infamy. To leave theſe Heathen, with their barbarous and heathenith practices againſt themſelves: For Chriſtians, whoſe faith endoweth them with heroicall conſtancy; ſhall any miſery, or any diſcontent cauſe them to lay violent

violent hands upon themſelves, and with *Saul* incurre their owne ruine? God forbid.

6 *The holy man Iob* (ſaith an ancient Father) *would rather endure in his fleſh all adverſities, than procure his deliverie by an untimely end*, and ſo to want miſeries. Now we preferre *Iob* before all the *Catoes* of *Vtica* and *Lucretias*, that ever lived, although the one attempted this enterpriſe of a perverſe ſtoutneſſe, becauſe he could not endure *Cæſars* victory; the other upon a ſuppoſed doubt of the Worlds infamy; ſuppoſed onely, for in ſuch a caſe there were two parties and but one adulterer.

Maluit Sanctus Iob poenas in ſua carne mala perpeti, quam illata ſibi morte cruciatibus carere. Aug. de Civit. Dei lib. 1. c. 14.

Cleombrotus is brought in alſo after reading *Plato*, concerning the immortality of the ſoule; and *Razis* a defender of the Citie Ieruſalem. Well, ſaith Saint *Auſtin*, *what of all this? had Cleombrotus well obſerved Platos inſtructions, hee ſhould have learned another leſſon.* Was *Razis* a defender of the Citie Ieruſalem? tell us, how hee thought of the Ieruſa-

2 Mac. 14. 37.

ſalem that is above? Looke we unto the lives of al the Patriarks, Prophets, Apoſtles, Saints and ſervants of God, who had as great adverſity in the world as ever any, and we ſhall never finde the leaſt inclination in them this way, but evermore relying upon God; their manner was to wait, untill death opened the doore.

10 Wherefore, be it farre from all beleevers to be caſt down by diſtruſtfull thoughts, amongſt the diſtreſſes of the world. The Tempeſt may rage, but ſtay a while, and a Calme will follow.

The Sunne may be overcaſt for a time, the weather will be faire againe, taſte and ſee how gracious the Lord is: *Bleſſed is the man that putteth his truſt in him.*

μακάριος ὁ ἀνὴρ ὃς ἐλπίζει ἐπ' αὐτόν.

11 We ought neither to feare death, nor ſeeke it. *Why ſhould I feare* (ſaith the Prophet) *in the evill day, when the wickedneſſe of my heeles compaſſeth me about in the evill day?* &c. what is that, ſaith S. *Auſtin? The wickedneſſe of our heeles, which are thoſe?* Is not

Aug. in Pſa. 48.

not the evill day, the time of our approaching end? or of our greateſt triall? is not this wickedneſſe, our ſins committed, which would hinder or trouble our paſſage now departing? How comes it to paſſe we ſhould not feare? marry the evill day, by the hope of the reſurrection, is made a good day, the wickedneſſe which our mortall enemy the Serpent caſteth at our heeles is now removed by him, who hath broken his head.

12 Now therefore, though all the miſeries of the world in times of extremity doe band themſelves againſt us, let them never draw us away from this happy hope: deliverance will come, and when evil motions ariſe, let a remembrance of Chriſt Ieſus ſtep in to comfort our hearts. It was the holy practice of one, when bad thoughts began to trouble him, to inſiſt in prayer, when worſer motions did provoke, to inſiſt more fervently, in ſhort time both thoughts and motions left him.

13 By this which hath beene ſaid, we may obſerve according to that of

the Prophet, *Eschew evill and do good*: in eschewing, men may observe the haynousnesse of those actions, which some have attempted desperately against themselves: how the Law of Nations, to deterre men from such attempts, have denyed decent and seemely burials: the shamefull infamy they left bebinde; besides the displeasure of Almighty GOD is sufficient to shew their evill ends.

14 On the other side, how much it behoveth all men and most especially those who remember they have a helper in heaven: to goe through with magnanimity, the tribulations of this World, we may perceive, because assuredly, after a long suffering, there is long rejoycing; yea, for ever and ever in the world to come. Wherfore it may be said to any distressed man, which our Saviour CHRIST himselfe said to one in distresse, *Sonne be of good comfort, thy sinnes are forgiven thee.* Mat. 9. 2.

15 Are any assaulted so, as they now

now begin to loath life, nay, which is worſe, intend to become more cruell unto themſelves than Homicides? Let them remember that they have ſomewhat more to loſe than a temporall life, and therefore ſhould be carefull in ſo great a charge as their eternall ſafety is worth. Woe be unto them, ſaith the Wiſe-man, who have loſt patience, much more in ſuch a diſtruſtfull manner, as this. If a Parricide be moſt hainous, for that by how much the neerer, ſaith Saint *Auguſtine*, by ſo much the more wicked; then none more wicked than thoſe who wilfully periſh by their owne hands, becauſe none ſo neere themſelves, as themſelves: what doe theſe miſerable men, but ſeeke to cure miſery, by caſting themſelves into greater miſery. Eccl. 2. 15.

16 Had the Martyrs of old beene of theſe mens minde, they might ſoone have ended lingring torments by ſome quicke diſpatch or other, but that they would not dye for all the torments the World could lay

upon them, had they bin greater then they were. Christ our Saviour saith unto *Peter*, When thou wert yong, thou girdedst thy self & went'st whither thou wouldest: but when thou art old, another shall binde and leade thee whither thou wouldest not: to shew he should suffer of another, and not of himselfe.

Aug. tract 5.52. in.1.

17 Is the soule troubled and sorrowfull unto death? remember the words of our Saviour in his Agony; *Father, not my will, but thine be fulfilled:* where he teacheth thee in time of distresse, what thou shouldest thinke, how thou shouldest speake, whom thou shouldest invocate. In his temptation he withstood the Tempter, to shew us how to come out of temptation: in his agony he prayed, to teach us how, and after what manner to pray.

18 In time of affliction, when trouble ariseth, let all remember that of the Wise-man, *My sonne, refuse not the chastening of the Lord, for whom the Lord loveth, him he chasteneth*; We

Pro. 3.12.

may

may call to minde we loſt happineſſe in ſeeking to ſolace our ſelves: and juſt it is, that by enduring ſorrowes, we recover what we have loſt. We ranne away by committing evill, and we returne againe by ſuffering evill; once we ſinned by doing againſt righteouſneſſe, now we humble our ſelves by enduring for righteouſneſſe.

A Prayer to be uſed by any who findes himſelfe troubled in conſcience, or diſquieted by evill motions.

STrengthen me, O Lord, againſt all mine enemies, bodily and ghoſtly, that they never be able to ſay, We have prevailed againſt him. My Spirit is ſorrowfull, my heart is ſad and heavie within me; if thou be not my comfort, I ſhall ſurely periſh in my trouble. For thy Names ſake, O Lord, have mercy upon me, riſe to helpe me, that having helpe in thee, I may withſtand my mortall adverſary, and ſay; Depart from me thou wicked ſpirit,

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that bringeſt evill thoughts, and this dejection of the minde: goe from me thou deceiver of man, thou ſhalt have no part in me, for my Saviour Ieſus ſtandeth by me, as a ſtrong Champion, and thou ſhalt flie away to thy confuſion; I had rather endure all affliction, all puniſhment, and infamy of the world, then conſent to thy malicious motions: Be ſtill therefore thou wicked ſpirit, ceaſe thy provokements to evill: I ſhall never aſſent to thee, though greater troubles then theſe come upon me, *our Lord is my light*, and my health, whom ſhall I dread? He is the defender of my life, of whom then ſhall I bee afraid? Though an hoaſt of men ſet themſelvs againſt me, though infinite calamities come upon me, I ſhall not be diſcomforted, for why, *God is my helper and redeemer, in whom I truſt, he is my portion.* To whom be praiſe and honour, now and for evermore, *Amen.*

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A prayer for a good departure out of the World.

ETernall God, and moſt merciſull Father, ſeeing that the dayes of men, *are as the flower of the field, that ſoone fadeth, and his time like a ſhadow that vaniſheth away:* conſidering we are all ſtrangers, as were our forefathers, and have here no continuing Citie: Make me evermore, Lord I beſeech thee, mindefull of my mortality, that like the wiſe Virgins I may provide oile in my lampe, to be ready againſt the Bridegroomes comming, and that tarrying thy good pleaſure, like the watchfull ſervant, I may be found ſo doing, whenſoever that my maſter ſhall returne. And when ſickneſſe ſummoneth me to be gone, grant me, I beſeech thee, that neither the infirmity of the fleſh, nor the ſharpeneſſe of affliction, nor any other meanes whatſoſoever, remove me from a true and ſtedfaſt hope in the bleſſed Paſſion

of thy deare Sonne Christ Iesus. And when the houre of my rest is come, grant, O Lord, that I may rest in hope, that I may commend my self into thy hands, and dye thy servant.

Last of all, when death hath taken away the use of speaking, yet that my thoughts may cry and say, *Lord, into thy hands I commend my spirit. Amen.*

CHAP. XXVIII.

A consolatory admonition for those, who are often over-much grieved at the crosses of the world.

Ioh. 15. 28 IF *the world hate you*, saith Christ our Saviour unto his Disciples, *you know it hated me, before it hated you*, that heavinesse might not dismay or cast them downe, without hope of deliverance; where he proposeth the one, he promiseth the other, Mat. 5. 2. *Blessed are they that mourne, for they shall receive comfort.* Are not these happy teares, well Apo. 7. 17. distilled from the limbecke of a sorrowfull

rowfull heart, that ſhal have the hand of the Sonne of God himſelfe to wipe them cleane away?

2 When all fleſh, ſaith *Moſes*, had corrupted his wayes, it repented the Lord he had made man, that is, God was ſorry that man, created to ſo excellent an end, ſhould himſelfe deſtroy himſelfe: to cleanſe that corruption he then ſent a floud. Now God ſends a deluge on the face of our earthly pleaſures: theſe flouds of teares extinguiſh the heat of unlawfull deſires, ſcoure the corruption of our ſinfull lives, when all is overpaſt, there enſueth a calme.

3 The Church (as in another place is mentioned more at large) well celebrateth ſolemne and ſanctified Feaſts, as publike memorials of Chriſts bleſſed birth, his reſurrection, his Aſcention and many others; before which Feaſts, it appointeth the Evenings to be faſted. In this world we doe but faſt the Even; we ſhall keepe Holyday when we come to heaven.

Our Lord and Maſter Chriſt Ieſus,

as

Mat. 18. 3. as he did ſeldome laugh in this world, ſo did the world as ſeldome laugh upon him: He tels his followers, they muſt become as little children: little children wee know have no other weapons to avenge themſelves, but their teares, and what other have we againſt our croſſes of this world, but our ſighes and ſupplications ſent up to GOD?

Iob 3. 24. IOB ſaith, *Before I eat, I ſigh:* whoſe ſuffering was ſuch, that all which we doe, or can ſuffer (ſaith Saint *Ierome*) is in reſpect of thoſe, in effect nothing: For he endured not one, but many croſſes, and thoſe not light and ordinary, but great and grievous, ſuch as to ſee, might have pierced his ſoule, and to heare could not but wound his heart, in his great loſſes, none left but foure meſſengers, all to bring him tydings of ſorrow; and not altogether, but one after another to encreaſe the ſame. The firſt tels him, that not onely his Oxen were taken, but taken when they were now plowing: a time when

Ier. ad Iul. Exo. 3. 2.

when he did moſt need them: ſo his fields would become barren. The ſecond, that his Sheepe were deſtroyed, and not onely deſtroyed, but deſtroyed with fire from heaven: as if hee might gather, that not ſo much man, as even God himſelfe was angry with him. The third, that not onely his Camels were carried away by the Chaldees, but withall, all his ſervants were ſlaine: ſo his enemies were ſtrengthned and inriched, but he was weakened and impoveriſhed. The laſt and ſorrowfulleſt of them all, that his children were dead, and to aggravate the caſe, that they ſuddenly periſhed amiddeſt their mirth. When his Oxen were taken away, had his Sheepe remained, he might have had the leſſer ſorrow; when his Sheepe deſtroyed, had his Camels beene left him, it had beene ſome ſtay; when his Camels were carried away, had his ſervants accompanied him, they might have brought him ſome helpe: when his ſervants periſhed, had his ſonnes and daughters

and daughters lived, it would have beene no ſmall comfort to *Iob*: but all *Iobs* comforts for the world, go away together. Sathan thought here was a traine able to have blowne up the ſtrongeſt Fort, and beare downe the the chiefeſt rampire of *Iobs* patience: but Sathan was deceived, *Iob* was the ſame man ſtill: for he that did truly ſerve God in time of proſperity, did alſo bleſſe him in his greateſt adverſity. Here was patience with thankefulneſſe. Sathan tooke away many things from *Iob* which God gave, but hee could not take away GOD that gave all.

Evill men, after a manner, can praiſe God for proſperity; but in adverſity, onely good men with *Iob* doe worſhip him: by whoſe example, how many comforts are there offered to diſtreſſed mindes! Gather out of Hiſtories the magnanimity of *Hector*, of *Alexander*, of *Cæſar*, of *Scipio*, of *Scævola*, put them all together, and for conſtancy they come not neere this one preſident laid downe; the example of the holy

holy man *Iob*. The tempeſt did rage, but the Rock was not hurt, the wall was beaten and battered, but the treaſure within, ſafe; *Iob* is ſtill the ſame.

Now, for that good men have ſometimes with *Iob* amiddeſt their ſorrowes in the World, wiſhed to be gone, and as *David*, when he ſaid, *Lord bring my ſoule out of priſon*, Or S. *Paul*, when he deſired to be diſſolved, and be with Chriſt, it was not ſo much from any impatience, as from a longing he had to change to a bleſſed death, with ſo uncertaine and ſorrowfull a life.

Our Lord and Maſter Chriſt Ieſus, in telling his Diſciples, his ſoule was ſorrowfull, in crying to his Father upon the Croſſe, ſhewed what man is wont in time of extremity to feele and finde, not that he ever doubted of the divine aſſiſtant power (which to thinke, is execrable impiety) but to ſhew us in greateſt trials to reſolve upon Gods pleaſure, and ſay, *Father, thy will be done.*

We are in both eſtates, in either of the

the extremities; in prosperity so secure, as if we were ready to say with *Nebuchodonosor*, Is not this great *Babel?* or that *Babel* that cannot come to ruine? In adversity so abject and dismaid, at if there were not a helper in heaven of power to raise us.

We should not, we should not be discomforted at this worlds adversity? We may not looke to finde God in the Gardens of Ægypt, whom *Moses* found in the thorny bush of manifold tribulations. To be without crosses, we may rather wish then hope.

4 The golden World is gone, wherein men did joy in nothing more than in sincerity, and love. We see want of piety towards GOD, want of faithfulnesse amongst men. Now this Iron-age of ours, yeeldeth store of crosses, and unconscionable wrongs.

Eccl. 4. 1. *I turned me* (saith the Wiseman) *and considered all the oppressions that were wrought under the Sunne, and behold the teares of the oppressed, and none comforted*

omforted them, and loe, the ſtrength is of the hand that oppreſſeth them. Such s the calamity of our time.

There are three things which we uſt leave to God, judgement, glory, nd revenge, theſe are to be left onely nto him.

Well, heavineſſe may endure for night, but joy commeth in the morning. We may not repine at theſe trials; if we deſire to ſolace our ſelves in he vanities of this world, our deſires re unlawfull.

5 *Lots* Wife her minde was upon er ſubſtance in *Sodome*, ſhe looked ackward, but ſhe never looked forward againe: ſhe is turned into a pillar of ſalt: a pillar, and ſo ſtands for n example: of ſalt, and ſo to ſeaſon our unſavory deſires of this World, nd worldly things. Gen. 19. 26.

When with the Spider we have xhauſted our very bowels to make ſlender webbe, one puffe of winde arries all away: when we have endeavoured to the uttermoſt to mount aloft

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aloft, ſuddenly death doth clip the wings of our ſoaring endeavours, and downe we fall.

Did we looke backe and conſider how many are under us, as we are over-ready to pry how many are above us: we ſhould ſoone ſee our eſtate leſſe grievous than the ſtate of many, who are as deere to Chriſt as our ſelves.

6 But eaſe and pleaſures are acceptable to fleſh and bloud, which the world is wont to promiſe. *Nabuchodonoſor*, to draw the people from Gods ſervice to foule Idolatry, cauſeth the noiſe of Inſtruments to ſound: that ſo delighting themſelves, they might forget their obedience to God.

7 But is it poſſible that any delights ſhould draw man from *God* for whom he made the whole world, and all that therein is? Should baſe deſires make the creature unfaithfull unto him, from whom commeth all his good?

Gen. 39. 8. *Ioſeph* ſaid, *Behold my Maſter hath committed all into my hands, how then can I doe this?* As if he could not finde in his heart to commit evill againſt him

him, that had dealt ſo liberally, and ſo lovingly with him as his Maſter had done; evermore remembring that liberality ſhould move love.

8 For theſe worldly vanities, we may let them paſſe; whatſoever they promiſe, their pleaſure is not permanent.

When *Iacob* was haſting into his owne countrey, *Laban* followed him and ſaid: Why didſt thou not tell me of thy departure, that I might have let thee goe with mirth and melody? When his meaning was to have kept him ſtill in longer ſervitude: But as *Iacob* did well, ſeeing *Labans* countenance once ſet againſt him, to make ready to depart into his owne countrey: ſo when we ſhall find the world to frowne upon us, we ſhall doe well to make ſpeed and prepare our ſelves to be gone. Gen. 31. 2.

Notwithſtanding, the people in the wilderneſſe did drinke of the bitter waters of *Marah*, yet in that God appointed his Angell to direct them in their way, it was a teſtimony he would bring

bring them into a better land. God hath given us his Spirit, more than an Angell, for our guide, which may beare witnesse of our Spirits, we were not created for this fraile and momentary state, but looke for better things to come. In the meane time no calamities of life should make us hate life, the course whereof we may not slack, or hasten at our owne pleasure. Heathen men have gathered by way of consequence, that the condition of good men is happy in the other life, seeing it is here for the most part grievous.

9 If it did so much reviue the hearts of distressed people, that one (and that in vision onely) should seeme to see *Onias*, who had beene High Priest, a vertuous and a good man, reverent of behaviour and of a sober conversation, well spoken, and one that had beene exercised in points of vertue, of a child, holding up his hands to heaven, and praying for them: then to see Iesus Christ himselfe at the right hand of God, there to stand for us: merci-

1 Mac. 5. 12.

full

ill Lord, how can it not but raiſe up ur penſive hearts ?

Elkanah ſaid unto *Hanna*, when ſhe was ſore grieved at the hard uſage of he world; *Why is thy heart grieved, am I not better unto thee than tenne ſonnes?* This was a ſpeech of comfort o her troubled minde. But unto the iſtreſſed, whoſe joy is in Chriſt crucified, may it not be ſaid, Is not his love and mercy better unto us all, than ten thouſand pleaſures of a ſinfull life, who hath ſaid to all that feare and love his name, *In the world you ſhall have affliction, but be of good comfort, I have overcome the world.*

1 Sam. 1. 8

Ioh. 16. 33

The Church reſembled unto a Garden, hath two ſorts of flowers, that is to ſay, Lillies for times of peace, and Roſes for times of perſecution.

CHAP.

Chap. XXIX.

An admonition to all while they have day and time before them, to make speed to apply themselves to this lesson of learning to dye.

Esa. 40.6. SEing that all flesh is grasse, and the glory of man is but as the glory of the field, the grasse withereth, and his flower fadeth away: How behovefull then is it for all to apply themselves to this lesson of *Learning to Dye*, the holy man *Iob* sheweth in these words; *Man that is*

Iob 14.11 *borne of a woman, hath but a short time to live.*

Our spring is fading, our lampe is wasting, and the tide of our life is drawing by little and little unto a low ebbe; whatsoever we doe, our wheele whirles about apace: In a word, we die daily, and we all know, we have every one of us a poore soule to save.

Here we may consider, that health is the Mart where the provident Marchant

hant may lay for his ſtore: ſtrength is the ſeed time, wherein the diligent husbandman may provide for a harveſt; but it is a paine to repent, many cannot endure it: mercifull Lord, how then will they endure the paines of the unrepentant in time to come? of which the rich man thought, if one from the dead ſhould tell the living, it would make them take heed, (if we will profit by his example, as I pray God we all may.) We have a greater teſtimony than the teſtimony of the dead, which is the teſtimony even of him who is the Way, the life and the truth: *Agree with thine adverſary whilſt thou art in the way.*

2 He that will never put on ſackcloth, untill with *Ahab* he ſees Gods juſtice at hand, to require puniſhment for his ſinnes: He that will never beginne to live untill he be ready to die, may wiſh one day he had beene better adviſed, when all the world cannot recall opportunity paſt.

It is the generall practice of Satan to promiſe careleſſe ſinners time enough,

enough, as enticing, and biting Vſurers are wont to give day to yong heires from time to time, untill at laſt they winde their inheritance from them.

We know not how dangerous it is, to deferre all unto the laſt caſt: as I will not promiſe, ſo I dare not preſume (ſaith Saint *Auguſtine*) of evening repenters. To make all out of doubt, the beſt courſe is, repent betimes.

Heb 3.15 3 The Holy Ghoſt ſaith, *While it is called to day.* The world thought it ſelfe never more ſecure, then when Luc.17.29 they were eating or drinking, when they were planting and building, yet ſuddenly came the floud and overwhelmed all.

The morning was faire when *Lot* Gen. 19. 23. went out of *Sodome*, and yet before night were the *Sodomites* deſtroyed. *Nebuchad-nezzar* thought himſelfe never more ſure, then when he had Dan. 4. 12. builded great *Babel*; and yet, while the word was in his mouth, God pulled him downe upon his knees. The Rich-man

Rich man thought himſelfe never more likely to have lived, than when he had viewed his barnes, ſet himſelfe downe in his Counting-houſe, and told over his bagges, and ſaid unto his ſoule, *Soule, take thy eaſe*, when he ſhould have ſaid; Soule, remember thy end: for before twy-light it was taken from him. Luc. 12. 20

4 We all know what we have beene, we know not what we may be, or how ſuddenly we ſhall be taken away from al. Wherefore, our Saviour exhorteth us to agree with our adverſary quickly, to walke while we have light.

Wilt thou know who this adverſary is? It is thy conſcience that will accuſe thee, doing evill to the great Iudge of the World, Wilt thou know what this light is? it is the day of Grace. Eſa. 55. 6.

The Prophet *Eſay* cals upon the people of his time, *to ſeeke God while he may be found. In this life*, ſaith *Theodoret*, *there is a place of grace and mercy, but in that other life, of Iuſtice onely.* *In hac vita, locus eſt gratiæ & miſericordiæ, in illa tantum iuſtitiæ: Theod. in Pſal. ſext.*

which being ſo, had we not need to ſeeke the Lord early, as *Iob* ſpeaketh?

5 Our Saviour in the Goſpell ſaith, *Young man, I ſay unto thee, ariſe.* Bring young Rams, ſaith the Prophet, unto the Lord; young Rams, even the beſt of our ſtrength. As there is *A reſurrection unto the life of glory*; ſo is there alſo, *A reſurrection to the life of grace.* The death of the ſoule went before at the beginning, and then followed the death of the body. In like manner, the reſurrection of the ſoule is firſt, and then commeth in due time, the reſurrection of the body.

Sinne is a fall: *The righteous falleth*, ſaith the Wiſe-man, amendment of life is a reſurrection; and *Bleſſed are thoſe that have part in this reſurrection*, Sinne is a kinde of death: the Father ſaid of his riotous Sonne: *This my ſonne was dead.* Holineſſe of converſation is a reſurrection: and bleſſed are thoſe who have part in this reſurrection. Saint *Auſtin* ſaith of the prodigall Sonne; *By repentance hee*

Luc. 15.

found

found himselfe, who by riot had lost himselfe: and therefore to conclude this consideration, *Let us give him our life, who gave to us his life.*

Sinne is a drowsie or heavie sleepe: *Considering the season*, saith the Apostle, *it is now time to arise from sleepe*: Newnesse of conversation is a resurrection: and blessed are those that have part in this resurrection. Rom. 13. 11.

Christ when he rose, he rose early: *Lazarus* that lay foure dayes began to savour. If we lye long in our sins, we shall wax unsavory too. But with the women that came betimes with sweet odours unto the Sepulchre, we should bring our prayers and supplications early, which is acceptable to the most highest. Ioh. 11. 36

6 Though we doe not heare the shrill trump or voice of the Archangell, summoning all to judgement: yet we shall heare with these eares at the day of doome, that dolefull voice (but unto them that take heed in time joyfull) *Arise from dead, and come to judgement.* Act. 24. 26

If it *made Felix to tremble* to heare of *Iudgement*, a remembrance whereof ſhould ſometimes ſound in our eares; then to heare of the paines that ſhall follow Iudgement, it may put careleſſe men into a fit of a ſhaking ague.

Let us not offer the firſt of our Vintage to the delights of ſinne, and ſerve God with the Lees and Dregs of our age. Let us not yeeld the flowre of our life, unto the foule affections of corrupt nature, and reſerve for God the very refuſe of our time. It is no conqueſt to overcome a weake and feeble enemy, to reſiſt the pleaſures of the fleſh, when Nature it ſelfe is decayed. Againe, canſt thou looke for a conqueſt when thou art weake, and thine enemy ſtrong? When *Sampſons* ſtrength was gone, his enemies prevailed: our ſtrength is grace in CHRIST, which this *Dalila*, or ſecurity of life would deprive us of.

7 We ſhould conſider, that our care is not ſo much now what to doe, as

as what one day we may wiſh we had done: Wherefore, let men paſſe through this world, as the people did by the Land of *Edom*, who onely required to goe thorow it, but would make no ſtay at all. What ſhould we ſet our delights in this *Edom?* our paſſage through it, is all we ſhould require. The chiefeſt matter that wee are to attend is, to ſerve GOD, and prepare for the good of our departure. Num. 20. 17.

We ſee by experience, that the longer wee deferre the curing of wounds, the harder is their recovery at the laſt. The loſſe of time is very precious, ſeeing we have no warrant for the leaſt continuance thereof: make no tarrying therefore, ſaith the Wiſe-man, to turne unto the Lord. Loſe not any longer good houres. *This common caſe of all fleſh paſſeth ſo often by us, that at the laſt it takes us too, as well as others*: wee may not deferre a worke of ſuch importance, but with all expedition proceede we in the performance of the Eccl. 5. 7.

same. It is the reply of the Holy Ghost, *I have heard thee in an acceptable time.*

Rom. 12. 2 8 The Apostle Saint *Paul* saith: *Give your bodies a lively Sacrifice unto God, your reasonable serving of him.* When we repent onely in our last extremities, we give not a lively, but a dead sacrifice, not our reasonable, but our unreasonable serving of GOD: Ioh. 1. 35 wherefore as Christ said; *Walke while ye have light:* so it may be said unto all, For the love of God, repent while ye have time.

CHAP. XXX.

The great folly of men in neglecting this opportunity of time offered to Learne to Dye.

DID many in the world as much abhor the practice and course in the common life of Sadduces and Epicures, as they are wont to doe their profession and name: then would God

God be more ſincerely worſhipped than he is, then would the time allotted us to prepare our ſelves for the kingdome of heaven be better imployed then ordinarily it is wont.

We wonder at the old World, which for all *Noahs* forewarning of the flood to come, yet repented not. Luc. 17. 26 27.
We marvell at the Iewes, who had Chriſt amongſt them, and did not accept him: but we cleane forget our ſelves and our owne ſtupidity, having as much warning as they. We have Chriſt amongſt us. *Iacob* ſaid; *Surely, the Lord was in this place, and I was not aware of it.* Ge. 28. 16. We have time, and health, and grace, the light of his truth: Surely, Gods goodneſſe is upon us, and we are not aware of it: we neglect all, which neglect is dangerous.

2 Deſpiſeſt thou (ſaith the Apoſtle) the riches of his bountifulneſſe, and patience, and long ſuffering, not knowing that the bountifulneſſe of God leadeth thee to repentance? *God is not ſlacke, as ſome men count ſlackneſſe,* 2 Pet. 3. 9.

neſſe, but is patient toward us, and would have no man to periſh, but would have all men to come to repentance: of whoſe viſitation the Prophet *Abacuk*
Abac. 2. 3. ſaith, *Though it tarry, wait, for it will ſurely come and not ſtay.*

Wherefore, as *Salomon* ſendeth the ſluggard; ſo may we ſend the careleſſe ſinner to ſchoole to the Emot, for ſhe laboureth in the Summer, and
Pro. 24. 30 prouideth for the time to come. *I paſſed* ſaith he, *by the field of the ſlothfull man, and found it full of briars and brambles:* ſuch is the life of negligent people, untilled, all out of order, they keepe revell rout. Either they care not at all, or ſurely very little for the time to come.

3 They royſt and riot out time, moving GOD to ſue them upon an action of waſte. They never call to minde, either that death, like a Bayliffe at large will ſummon them to the fatall banquet, or God himſelfe will one day amerce them in ſuch dammages, as they ſhall ſee how wilfully

fully they have forfeited their happy hold they had of an eternall inheritance.

They never consider that age or sickneſſe will come: and that it is a part of providence in youth, to have somewhat in ſtore againſt theſe times: wherefore they ſpend their golden dayes of proſperity, as ill husbands waſte and ſpend their ſubſtance they know not how, and are in a manner ſo careleſſe, as if God were bound to bring them to heaven whether they will or no.

We may wonder (and not without cauſe) at theſe mens folly, ſuch is their negligence, they will not conſider: ſuch is their ignorance, they will not know: ſuch is their forgetfulneſſe, they will not remember, either what they are, or what they ſhall be; but runne on headlong into all wickedneſſe, as men in a franticke fit, and ſo bring themſelves to apparant ruine.

That they need not feare judge ment to come, if there be none to

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3 They royſt and riot out time, moving GOD to ſue them upon an action of waſte. They never call to minde, either that death, like a Bayliffe at large will ſummon them to the fatall banquet, or God himſelfe will one day amerce them in ſuch dammages, as they ſhall ſee how wilfully

fully they have forfeited their happy hold they had of an eternall inheritance.

They never conſider that age or ſickneſſe will come: and that it is a part of providence in youth, to have ſomewhat in ſtore againſt theſe times: wherefore they ſpend their golden dayes of proſperity, as ill husbands waſte and ſpend their ſubſtance they know not how, and are in a manner ſo careleſſe, as if God were bound to bring them to heaven whether they will or no.

We may wonder (and not without cauſe) at theſe mens folly, ſuch is their negligence, they will not conſider: ſuch is their ignorance, they will not know: ſuch is their forgetfulneſſe, they will not remember, either what they are, or what they ſhall be; but runne on headlong into all wickedneſſe, as men in a franticke fit, and ſo bring themſelves to apparant ruine.

That they need not feare judgement to come, if there be none to

flatter them (as ſometimes there are) they wil for a need flatter themſelves: thus they follow for vertue, vice; for light, darkeneſſe; for truth, errour; for wiſdome, folly: never thinking of their winding-ſheet, or any meane moving to Mortification, *Thou ſhalt dye the death.*

So they may take their paſtime a while, or ſolace thēſelves in a few ſinfull delights, paſſing over their youthfull dayes in ſenſuall pleaſures, which will be a corraſive at their hearts, when they are panting for breath, and have taken their laſt farewell of the world: They reſpect not what hangs over their heads, as if the mentioning of a world to come, were but a matter of diſcourſe, to keepe men from ſleeping, or that God had propoſed that ineſtimable crowne of glory at ſo meane a rate, as men might care for doing nothing.

Theſe conſider not that the way to the Harlots houſe leadeth to hell: The Wiſe-man telleth them it is ſo, and therfore let them fear God in time, leſt they

they finde it ſo, when it will be too late to amend what is amiſſe: theſe are as *Non proficientes* in this leſſon of *Learning to Dye*; for why, they become ſtangers in their owne ſoules.

There is, ſaith the Wiſe-man, a time to plant, a time to pluck up, a time to ſeeke, a time to finde; nay, there is to all things an appointed time, but he mentioneth no time to be careleſſe, as if God had not appointed men any time to live ſecurely in. Eccl. 3. 2.

It is a great ſigne that he is deſirous to doe ſinners good, in that he gives them in mercy, ſpace and opportunity to repent; they thinke all is ſo ſure, as if there were no more care at all to be had. Can theſe men aſſure themſelves of two heavens? No, no: Saint *Paul* who knew better than all the deviſers in the world can tell men, how to diſpoſe themſelves to Heaven, willeth every one that thinketh he ſtands, to take heed *leſt he fall. Thoſe that are high minded, let them feare*, (ſaith St. *Auſtin*) *thoſe that feare, are not high minded.* 1 Cor. 10

The

The fall of the Angels, the losse of *Adam*, the resurrection of *Saul*. If we consider what hath become of the tallest Cedars in *Lebanon*, we cannot but with trembling think of our own fraile condition. But what speake we of any one in particular? The Iewes, that ancient people of GOD, the Churches of *Asia*, which sometimes flourished, to consider how they are now defaced and brought to ruine, may make all feare to live in sinfull security.

1 Sam. 16.

What? not possible to erre? Saint *Paul* taught the Romans themselves long since another lesson: *Be not high-minded, but feare*: O feare, *it is the beginning of wisdome* (saith *David*) and this wisdome is the beginning of a religious life. Feare it is the continuance of the same life. It is the conclusion of all, saith the Preacher, *Feare God and keepe his Commandements*. Of all Nations, he that feareth God, is accepted with him; and therefore, if with the men of *Ninivie* by fearing God, we wil not repent us of

Ro. 11. 20. Psal. 28.

Eccl. 12. Act. 10. 34

of our ſinnes, then with the old world we may feare to be deſtroyed for our ſinnes: *Bleſſed is the man that feareth.*

Our *ſinnes may make a ſeparation betweene God and us.* The Iewes have not onely erred, but fallen away from that God, whoſe love and care they ſo long enjoyed. Eſa. 59. 2.

5 *Make your election ſure,* (ſaith Saint *Peter*) *and give your diligence hereunto: for if you doe theſe things, you ſhall never fall:* thereby ſhewing that our perſeverance in the faith and feare of God, is that duty after free juſtification in mercy, which he expecteth at our hands. 2 Pet 1. 5. 10.

Folly therefore it is to flatter our ſelves in a fruitleſſe courſe of life, and to deferre time untill it be too late: if God offer grace to day, ſaith Saint *Auſtin*, thou knoweſt not whither he will offer the ſame to morrow, and therefore now uſe it, if thou wilt uſe it at all. *Tract. 33. in Ioan.*

7 The light will ſhine when we ſhall not ſee the cloſing in of the day; the

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the evening will come, when we ſhal not ſee againe the breaking forth of the morrow light. *Lazarus* after his want, *Dives* for all his wealth, *and of the children of the moſt higheſt*, ſaith the Prophet, *ye ſhall dye like men.*

Pſ.82.6.7.

8 Neither is that all, but as Saint *Peter* ſaith, *which ſhall give account unto him*, which is ready to judge both the quick and dead, when the ſecrets of all hearts ſhall be diſcloſed, when the fooliſh Virgins ſhall cry; *Lord, Lord, open unto us*: but it ſhall be anſwered and ſaid unto them, *I know you not.* It was not now a time to conſult of providing oyle. But as for the wiſe Virgins, which have provided *their Lampes with oile*, they ſhall lift up their heads, finde the benefit of taking heed in time, and paſſe unto that joyfull mariage of the Lambe.

Mat.25. 12.

9 Now therefore, to conclude with Saint *Peter*, *Seeing we looke for ſuch things, what manner of perſons ought we to be in holy converſation and godlineſſe?* Of careleſſe men, if their ſoules did end in their ſeparation from the

2 Pet.3.11

the body, or vaniſh into the aire, the danger were not much; there is more, and that is, *after that comes judgement*, when the Nations ſhal mourne, when voluptuous men ſhall mourne, who preferred momentary pleaſures before eternall; when covetous men ſhall mourne, who preferred gaine and riches before heaven; when proud men ſhall mourne, which did deſpiſe the humility of Gods children. Ap. 13. 14.

This conſidered, it behoves every one, not ſo much with *Ezechias* to ſet his houſhold in order, for that he muſt dye, as to ſet his ſoule in order, his doings in order; his converſation in order; for that after death, there is *ſomewhat more behinde*, and that is called a time of judgement: for the better obſerving hereof, we ſhould ſometimes call to mind, our leſſon of *Learning to Dye.*

But it is *a hard ſaying*, *Learne yee*: but it will one day be a harder, if men take not heed in time, *Goe yee hence*, Depart ye.

Diſpatch therefore about this buſi-

neſſe

neſſe of *Learning to Dye.* Our going to ſuch and ſuch a Citie, is upon condition, *If God will:* If we live: to ſet forward in time, is beſt, theſe afterwits are not ſo good. Saint *Iohn* ſaith, *Bleſſed are the dead who dye in the Lord:* not who dye irreligiouſly in their ſinnes, but thoſe who lived in Chriſt, and Chriſt in them, theſe dye in the Lord, to live for ever, theſe are bleſſed in life and death, theſe dye in the Lord, and reſt in the Lord to live for ever.

10 It were to be wiſhed, that men at laſt would ſee their folly; and ſeeing it, endeavour to reforme the ſame. A vaine thing it is for any to flatter himſelfe with hope of continuance: We go to our beds, CHRIST knoweth whether ever we ſhall ariſe. For all this, one ſinne draweth on another, and we never thinke that ſecret ſinnes ſhall come to open judgement. God is mercifull. *He threatneth hell,* ſaith Saint *Chryſoſtome, that he puniſh not by the ſame.*

The careleſſe gheſts made light of their

their calling to come to the mariage of the Kings Sonne: Did they not finde at laſt, when they were ſhut out, there was no jeſting with ſo great a Perſonage that ſent for them? Chriſt offereth mercy which is our laſt refuge, freely, willingly, unto all: now is the acceptable time, the flower of our age, will away apace: we may be prevented, we know not how ſoone, death and judgement haſteth: ſhall we know theſe things, and neglect opportunity? God forbid. Mat. 22. 5.

11 *Eliſha* ſaid, *Is this a time to be taking rewards?* Amiddeſt the pangs of death, is this a time to thinke of amendment of life? It is not, it is not. 2 Kings 5.

12 That which was ſaid by Chriſt, Oh Ieruſalem, *Ieruſalem, Ieruſalem*, is in effect ſaid unto every Chriſtian ſoule, *O ſoule, ſoule, if thou didſt know the things that do belong unto thy peace, thou wouldeſt take heed.* Luc. 19. 40

Saint *Peter* ſaith, *Bee ſober and watch, for your Adverſary the Divell ſeeketh, &c.* As if hee ſhould have ſaid; 1 Pet. 5. 8.

ſaid, Watch, for you have a watchfull adverſary: if you reſpect his continuance, he was in Paradiſe: if his nature, he is a Lion: if his cruelty, a roaring Lion; if his diligence, he ſeeketh; if his intent, it is to devoure: we had need watch, we have we ſee a watchfull enemy.

CHAP.

CHAP. XXXI.

That amongſt other reaſons, this Learning to Dye, may juſtly move us to lead a Chriſtian life, in holy converſation and godlineſſe.

SVndry are the reaſons which may ſtirre up and quicken our backward diſpoſitions to the dutifull performance of that religious worſhip, we all owe unto God. To omit the promiſes, and thoſe in mercy; the threatnings, and thoſe in juſtice: which the Volume of holy Scripture doth often mention to this end.

Moſes, to move all the world to acknowledge God, he concluded no other argument but, *Theſe, and theſe are the workes of God*: which the Apoſtle alſo in effect expoundeth, ſaying, *The inviſible things of him*, to wit, *his power and God head, are ſeene by the creation of the world.* Rom. 1.20 *Eliphas*, to expreſſe God

Iob 22.12 GOD his majeſty ſaith: *Behold the Starres.*

Pſ.148.23 2 *David* calleth all the creatures of God to praiſe God, as indeed they doe, by their wonderfull order, and decency of motion. If all creatures ſerve God, then much more ſhould man, for whom they were all created; and he onely for the honourable ſervice of the Creator himſelfe. For ſhould not man bleſſe God, that hath ſo bleſſed him? of whom the Prophet *David* hath ſaid: *No good things will be with-hold from them that leade a godly life.*

3 Come we unto man his new-birth, there he taketh his Covenant-penny to ſerve his Redeemer, in holineſſe and righteouſneſſe all the dayes of his life.

Conſider we his juſtification and ſanctification: there we finde him drawne by the cords of love unto this ſweet yoke of CHRIST: *doth man ſerve God for nought?* No certainly. It is a *maxime* in morall Philoſophy, *every benefit doth require a duty.* In nature

nature, where the Sunne doth extend the beames of light, there the ſolid body hath a reflex of heate. But that which doth often move us, we remember (as we ſhould never forget) the author of our health, our wealth, our peace, our proſperity and all. If theſe move not, we are inferior unto the inſenſible creatures.

4 If the promiſes of grace and mercy, in CHRIST IESVS, if the greatneſſe of the reward laid up for them that walke in the way of Gods Commandements and keepe them with their whole hearts (for if there were not a reward for the righteous) then might they well ſay with the Prophet: *In vaine have we waſhed our hands among the innocents.* Pſa. 73. 12. But if the promiſes, I ſay, and thoſe in mercy cannot winne us to a juſt remembrance of our eſtate to come: yet at leaſt, to bethinke our ſelves of a reckoning-day at hand, ſhould ſomewhat prevaile in this caſe. *He that planteth the eare, ſhall he not heare? or he that made the eye, ſhall he not ſee? or* Pſa. 64. 9.

he

he that nurtureth the heathen, ſhall not he puniſh?

5 The rich man in his ſcalding torments hath a *Learne of me*, take heed in time: for all that ſwim in worldly pleaſures, and bathe themſelves in ſenſuall delights, the concluſion whereof is ſorrow and paine, when they ſhall ſay; Would to God, we had never offended ſo gracious a Lord: would to God we had never neglected ſo favourable a time of grace: would to God we had never followed the follies of a ſinfull life: the banquet is pleaſant, but the ſhot will proove deepe and chargeable.

Luc. 16. 28

And therefore, if there be any conſolation in Chriſt Ieſus, any comfort of love, any hope of mercy: if there be any feare or dread of judgement to come: pray we with the man of God, *Lord teach us to number our dayes, that we may apply our hearts to wiſdome.*

6 Conſider we a future condition: prepare we our ſelves for a life permanent, for an eſtate of all continuance; and God of his infinite mercy grant

us

us all grace ſo to doe, *Amen.*

7 In the meane time, let us walke worthy of the vocation whereunto we are called in Chriſt Ieſus, *A good converſation*, ſaith an ancient Father, *it confounds the adverſary, it edifieth the neighbour, it glorifieth God our Father in heaven.* Becauſe we love life, ſaith Saint *Auſtin*, God hath promiſed life: and becauſe we feare death, he hath promiſed life eternall to all them that love his comming. Eph. 4. 1. *Aug. de verb. Dei. 64.*

8 The children of *Ionadab* abſtained from Wine, *becauſe their Father commanded them*: and ſhould not the children of God abſtaine from ſinne, becauſe God commandeth them. Ier. 35. 14.

9 The Apoſtle ſaith, *This is the will of God, even your holineſſe*: we obey this his will, not to merit, but to ſhew our duty, which alſo cauſeth in us a filiall feare to offend. 1 Theſ. 4. 3

10 And were there nothing elſe but this will of God, this were ſufficient to move us to walke ſoberly, nay, to apply our ſelves to live in all holineſſe of converſation: for the reverence

verence we beare to him who hath called us unto the ſtate of grace; cannot but worke in us, even that obedience and love which becommeth thoſe who expect in mercy a ſtate of glory.

11 But will temporall benefits move us? then as Gods bounty doth abound, ſo ſhould our love and duty abound alſo. All things we ſee keepe their naturall courſe, whereunto they were ordained: and ſhall man differ from inſenſible creatures? every effect hath recourſe unto the cauſe; the rivers that come from the ſea, returne themſelves into the ſea againe. *If you doe good unto them that doe good unto you*, ſaith Chriſt our Saviour, *it is not ſo much, heathen men will doe it*: the very inſtinct of nature doth move all to returne love for love, and therefore much more ſhould we afford God all love and duty, who giveth all and forgiveth all.

Mat. 3. 46.

12 In triall of the holy man *Iob*, Sathan ſaith: *Haſt thou not hedged him?* Here are droves of Camels and heards of cattell, and theſe many children.

Iob 1. 10.

dren. *Iob* is ſo bleſſed, that if *Iob* ſhould not bleſſe God againe, *Iob* were worſe than a ſtocke or ſtone. We ſee, amongſt men, the Maſter requireth ſervice: the Captaine fight: He that ſaid, *Date Cæſari, quæ ſunt Cæſaris*, ſaid alſo, *Date Deo, quæ ſunt Dei: Give unto GOD that which is Gods, which is reverence and worſhip of his holy Name.*

13 To all this, a principall effect, ſome remembrance of our end ought to worke in us, moving to mortification, which doth not conſiſt in ſome little outward ſhew, or bare ſpeculation of purity and ſincerity of life, nor in a talkative flouriſh of a mortified profeſſion, unleſſe we thinke to goe to heaven onely in ſpeculation.

The Prophet *Eſay* exhorting to the true fruits of contrition, doth not ſay, *Learne to ſpeake well*, but *learne to doe well, apply your ſelves to equity, deliver the oppreſſed, helpe the fatherleſſe to his right, let the widdowes complaint come before you.* It was our Saviours owne rule; *The workes that I doe, te-* Eſa. 1. 17. Ioh. 10. 25

ſtiſie of me. It is true of faith, which
2 Sam. 2. was ſeene in *Anna* of *Samuel*, ſhe did not only conceive him, but ſhe brought him forth: yea, ſhe nurſt him, and conſecrated him to Gods ſervice: ſo muſt we doe by faith.

14 We muſt not have the voice of *Iacob* and the hand of *Eſau*, or doe not as Boat-men are wont, who rowe one way, but looke another; talke this way, but live the contrary: like thoſe who are curious in other mens lives, but careleſſe in their owne: or as fooliſh Merchants, who make a little ſhew outward, but have bare Store-houſes beneath: our religious actions are they that muſt ſhortly ſtand by us: the pen-
Mat. 20. 8. ny is ready for the end of the day, which is drawing on apace. The Sun is long ſince paſt the Meridian line, and we know death will not be an-
Luc. 14. 19 ſwered with, *I pray thee have us excuſed:* We had need beſtir our ſelves, the time is not long, and we may remember whither we are going.

15 Fooliſh Virgins thinke their oile

oile will never be ſpent. Chriſt ſayes, *The children of this world, are wiſer in their generation.* Are we ſo carefull for the time to come, as commonly we are for the time preſent? I would to God we were. *Conſidering the ſeaſon, it is now time to ariſe from ſleepe, the day is paſſed, the night is come neere.*

Luc. 16.8.

Ro. 13.12.

Laſt of all, our continuance in this world being onely a paſſage unto a better ſtate to come, ſhould it not move us to meditate of the end wherfore God ſent us hither, and the condition we expect, when we are departed hence? the meditation of which departure, may daily put us in minde to eſchew evill, and doe good, to *feare God, and keepe his Commandements,* which is the concluſion of all, *For this is every man, yea, without this, he is no man.*

Ec. 12.13.

Wherefore, that which is the ſterne unto the Ship, the eye unto the body, the compaſſe to the Pilot; the ſame is unto a wiſe Chriſtian man, the conſideration of his end, which conſideration hath alſo a like ſoveraigne Medi-

cine, these two vertues: first, it allayeth our swelling humours when we consider we must dye: secondly, it raiseth up our sorrowfull hearts, when we call to mind we shall rise from death.

Chap. XXXII.

That the consideration of Christ his second comming to judgement, ought to move every one to live religiously, and to apply himselfe to this lesson of Learning to dye.

THe manifold reasons before alleaged, may induce the carefull Christian to live religiously, and consequently to learne to dye religiously: the inevitable necessity of death, is in it selfe sufficient to move him hereunto: for what *Esculapius*, or Physitian, how skilfull soever, can make that which is mortall to be immortall?

Esculapius

The radicall moysture by little and little

little, will flash so long with the flashing Lampe, untill the light goeth out, the Lampe is spent, and so an end. God himselfe doth teach us a consideration of our mortall estate, both by testimonies of his sacred word, as also by many spectacles before our eyes: so that wee doe not onely heare with our eares, but also behold often with our eyes, both what we are, and what we shall be.

Many are the events which we may reade to have befallen many in this case. The sudden end of *Ananias* and *Saphira*, and of *Anastasius*, whom the Church Stories doe mention, to have beene stricken suddenly with lightning from Heaven, may move the most wretchlesse to remember themselves. Acts 5.8.

2 The Prophet *David*, mentioning the sudden destruction of those which murmured against GOD in the Wilderneſſe, saith, *While their meate was in their mouthes, the wrath of God came upon them.* Of which very instance the Apostle saith, *These* Psa. 78.30.

things came upon them for our example, and are written to admonish us, upon whom the ends of the World are come.

3 If all this be not sufficient, yet a consideration of Christ his second comming to Iudgement, should above all other, move every man unto a most serious remembrance of the time to come. That which the holy Ghost doth set downe so often, and is in Scripture so forcibly expressed, and that too, in so many places, God doth thereby shew, how diligently the same should be considered.

Now, what is more forcibly expressed in sacred Scriptures, then is the second comming of Christ unto Iudgement, which is called *great day*, and such a day, as never was from the beginning of the world? *when the Sun shall be darkned, the Moone shall not give her light, when the starres shall fall from heaven; when the voice of a trumpet shall sound: when they shall see the Sonne of Man come in the clouds of heaven with power and great glory, when the Sepulchers shall open, when the Sea and*

Ioel. 2. 31. and 3. 15. Dan 7. 13. Mat. 13. 24. Luc. 11. 25 Mat. 24. 29. Esa. 13. 10 Eze. 32. 7. Ioh. 5. 22. Ap. 20. 13.

and the Earth shall give up their dead: when all worldly Kings, Princes, and Potentates of the Earth, shall appeare before the tribunall Seat of Christ. Blessed Lord, what an appearance shall this be? Mat. 26. 27. 2Cor. 5. 10 Ro. 14. 10.

4 *I know not* (saith Saint *Chrysostome*) *what others doe thinke of it: for my selfe, it makes me often tremble to consider it.* *Chrysost. hom 77. in Mat.*

O that we had hearts to meditate of this great comming of Christ to Iudgement? then would we soone for a sinfull life past, be avenged upon our eyes, and wish with *Ieremy, that our heads were a Fountaine of water, then would* we with *Demosthenes*, yea, every one would soone answer the first provocation to evill, I will not buy repentance so deere. Ier. 9. 1, 2.

5 To flatter our selves with hope of deferring this time is all in vaine. *Looke how the last day of thy life doth leave thee, so shall the day of judgement finde thee. Take heed ye unwise among the people, Oh when will ye understand,* saith the Prophet.

6 Who would not but accept of the fatherly forewarning of CHRIST our SAVIOUR, by those many precedent tokens, as forerunners of this his comming? These are both sayings and signes: The sayings amongst
Ap.22.12. other, *That for his elects sake the dayes shall be shortned*, And, *Behold I come quickly*.

Mat.24. 12. Luc.17.27 For signes, the waxing cold of charity, the rising of Nation against Nation, the abounding of iniquity; without further application, these may be left unto our silent thoughts.

Was there ever lesse love? Is not that little love amongst men, cold and hollow love?

Christ said, *O yee of little faith*, and it may be said, O yee of little love. Where is that *Ionathan* that loves *David* as his owne soule? Where is that uprightnesse of conscience, when men rather for shame of the World, than otherwise for the love of GOD and goodnesse, abstaine from extreame impiety? How many with
2 Sa.3.27. *Ioab* imbrace friendly, but carry a malicious

licious heart to *Abner?*

7 The Apoſtle ſaith, *That the latter dayes ſhall be perillous dayes, for men ſhall be lovers of their owne ſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankeful, unholy.* 2 Tim. 3. 1 2

8 The Philoſophers can tel us, *That no motion violent is wont to be permanent.* The Rainebow, as it hath a watery colour, which may ſhew us what hath beene paſt: ſo hath it alſo a fiery, to ſignifie what is to come.

When ſinne was multiplied upon the earth, God ſent a floud to waſh the earth: now ſinne is growne ſo huge, waſhing will not ſerve, and therefore fire ſhall conſume. Sathans fierce rage, may argue the ſhortneſſe of his time: the coldnes & barrenneſſe of the earth, and trees, ſhew the qualities of aged bodies, or in effect tell us, there will come a time when we ſhall not have any longer uſe of them.

9 The decay of ancient Families and Houſes, the defect of ſtrength and ſtature, doe make us daily ſee

the World is wearing away.

10 That which is the flash of lightning before the hideous clap of thunder: that which is the muttering of an host of men, before the said battell; the same are these signes before Christ his second comming to judgement.

1 Sa. 6. 12. 11 To be curious with the *Bethshemites*, in prying into God his Arke, hath beene the folly of some men, to be calculating, and skanning the day and yeere, which is unknowne unto the Angels in heaven, is needlesse. For seasons or times, *It is not for us to know*; for our appearance at the time before Christ, to give our account; *It is for all to know*.

12 That then the secrets of all hearts shall be revealed, that a generall Audite shall be kept, CHRIST himselfe sheweth in the Parable, where *the Kingdome of heaven is likened unto a certaine King, that will take account of his servants.* God will require a reckoning at our hands of the time he hath left us, of the graces he hath given us, of the blessings in this

Mat. 28. 23.

world

world bestowed upon us. At which time favour shall not excuse, riches shall not excuse, friends shall not excuse, but against the faulty, Christ shall give testimony, the Angels shall give testimony, Gods benefits shall give testimony, their owne conscience shall give testimony.

When the rich mans Steward in the sixteenth of Saint *Lukes* Gospell, saw how the world was likely to go with him, to wit, that he must *giue an account*, and be put from his stewardship, it was time for him to call his wits together: and so it is for us all, if we have any care of the account, which will be required at our hands. Luke 16.

13 An account for our selves: *Adam where art thou? How hast thou walked in the commandement I gave thee?* An account for our brethren, *Cain*, where is thy brother *Abel*; how hast thou used him? An account for our bodies; have they been kept as the Temples of the Holy Ghost? An account for our soules, whether they be fit to appeare in the sight of that Gen. 3. 9. 1 Cor. 6. 1

great

1 Pet. 2. 25
Ap. 22. 12.
Mat. 22.
VVisd. 1. 9
Esa. 18. 3.

great Shepheard, An account for our workes: An account for our words: An account for our very thoughts.

It is most true, God is mercifull, but we cannot tell whether our sins will make separation betweene God and us, if we be not carefull in time; a consideration hereof may be the square to frame our building, the guide to direct our passage to heaven.

14 Great are the agonies of death, when the sick shall see earthly things forsaking him. But farre greater is the horror of judgement to consider he is now going to answer for all he hath done in the body.

15 Let us a little call to minde, what manner of day, the day of the Lord shall be. *Behold, the day of the Lord commeth* (saith the Prophet *Malachy*) *as a flaming fire*: and the Prophet *Ioel* saith, A great day, a terrible day.

Mal. 5.
Ioel. 1. 12.

16 When an earthly King goes in person to battell, the whole Realme is moved, the noise of the armour and armed men is heard, the Trumpets sound,

ſound, the hearts of all on every ſide are moved. Much more ſhall this be, when the King of heaven and earth ſhall call together the whole hoaſt of heaven to this battell. Bleſſed Lord, how ſhall the inhabitants of the earth ſhake and tremble hereat?

17 There ſhall be a day (ſaith the Prophet *Zacharie*) which is knowne unto the Lord, the day of the Lord ſo properly called. Zach. 14.

Firſt, becauſe knowne onely unto the Lord. Secondly, becauſe in that day the Lord only ſhall ſhew his power openly. Thirdly, becauſe other dayes were given unto the ſonnes of men, to prepare for a time to come, but this is the day wherein God will require an account for all.

18 If the powers of heaven themſelves ſhall bee moved, what ſhall fleſh and bloud, the ſonnes of men doe? if there bee ſuch feare at the things preſent, what will there bee at the ſentence to come? what ſighes, what ſorrowes, what moanes, what mourning will there bee heard in this

this day of mourning? how shall the evill be confounded, with the countenance of Christ, whom they have neglected, and cry unto the mountaines to hide them from his presence?

19 And here we may also consider with what power the Sonne of God shall come to judge the world: hee came once in humility, he shall now come in glory: he came once in poverty, he shall now come with majesty: *They who once saw him dying, shall now see him raigning.*

20 Call to minde how the sheepe shall be separated from the Goates, the Wheat from the Tares, the wise from the foolish Virgins, some received in, other secluded and for ever shut out.

21 Consider that the secrets of all hearts at this day shall be opened, in that infinite assembly of men and Angels, when all sins with all their circumstances, the time, the place, the manner shall be laid forth and published.

22 Consider that if the countenance

nance of an earthly Iudge be fearefull to the guilty prisoner: how much more shall the beholding of the eternall Iudge, amaze these, who shall be brought to the bar of his judgement, and find a thousand witnesses in themselves, to give in evidence against them. Last of all, let a remembrance of hell fire, that fearefull fire, which never goeth out: that grievous fire prepared for the Divell and his Angels: let the remembrance of that fire quench in men the heat of unlawfull desires.

O that we would watch and pray, that we may be accounted worthy to escape all those things that shall come to passe, and that we may stand before the Sonne of man in that day, and that we may goe upon his right hand, and heare that joyfull voice: *Come ye blessed of my father, receive the kingdome prepared for you from the foundation of the world.*

23 And here let us exercise a while with all devotion, the three faculties of the minde. First, our memory in calling

calling to minde, what hath beene told us concerning the ſtate of bleſſednesſe: Secondly, our underſtanding, that we may conceive of it, ſo farre as our capacity is able to reach; and laſt of all, our love to affect it, and deſire it with all our hearts. Let us not for a day, nor a yeere, but all the dayes and yeeres of our lives, thinke of that Citie where all is peace, all is quiet, all is joy; all peace without jarres, all quiet without trouble, all joy without ſorrow: Where all the Citizens know without errour; praiſe without wearineſſe: love without changeableneſſe: they love and ever deſire to love, they ſee and ever deſire to ſee.

24 O thou City of God above: thou Church triumphant, very excellent things are ſpoken of thee. In thee there is *noy: ſterday nor to day:* in thee is no birth, nor burying day, no leading into captivity, nor crying in the ſtreets: if wee deſire faireneſſe, in thee is pulchritude, as the Sunne: if muſicke, in thee is the melody

melody of the Angels: if we desire pleasure, in thee is fulnesse of pleasure for evermore: if we desire security, in thee is there no alteration: if concord, in thee is all consent: if continuance of joy, in thee is all eternity.

Come againe yet a while, and let us behold a little in our contemplation, the Quires of Angels and Archangels praying GOD; and seeing that holy One that makes all holy, and singing with tunes comfortable, and voices indefatigable, day and night that sweet song: *Holy, holy, holy, LORD GOD Almighty, which was, and is, and is to come.* Let us behold how they enjoy that tranquillity, which hath no disturbance: how they have that knowledge which hath no errour, how they practice that love which hath no offence; the more they love, the more they desire to love. Hee that hath tasted a bitter potion, and afterward tasteth honey, the tast thereof must needs be sweet unto him, farre above

above the former taſt. Will not then this bleſſedneſſe be acceptable, ſweet and comfortable, after all the ſorrows of a tranſitory life?

24 Againe, the Holy Ghoſt, *Luke* 22.30. reſembleth the glory of the life to come, unto the actions of *eating* and *drinking*, ſaying, *That ye may eat and drinke at my table in my kingdome.* Now this eating and drinking, which indeed is a feaſt or great ſupper, *Luke* 14.16. is not the Feaſt of *Aſſuerus*, *Heſt.* 1. which was made onely for the Nobles and Princes of the Provinces, but this is made for all, rich and poore, yong and old, male and female that beleeve on him. And it may be reſembled by the Feaſt which *Ioſeph*, being joyfull at the meeting with his brethren, made unto them, *Gen.* 43 Where, Firſt, they were his brethren which he feaſted: Secondly, he waſhed his face after his weeping, and went unto them: Thirdly, he appointed meat to be ſet on the Table, and they dranke and were merry with him.

Much

Much greater is the feaſt that ſhall be made unto the faithfull, when they ſhall eat bread, (as a gheſt ſaid, *Luke* 14.15.) in the Kingdome of God: in moſt things it ſhall be like the feaſt of *Ioſeph*, in one of the three it exceedeth that feaſt.

For firſt, we are brethren to Chriſt Ieſus, to whoſe Table we come: as teſtifieth his anſwer which hee made to him that brought him word that his mother and his brethren ſtaid at the doore to ſpeake with him, *Mat.* 10.49,50. and ſo the Apoſtle teſtifieth the Hebrewes, Chapter 2.11. ſaying: *He that ſanctifieth, and they that are ſanctified, are all of one: for which cauſe he is not aſhamed to call them his brethren.*

But in the ſecond, our benefit is greater than that in the feaſt of *Ioſeph*: for he that in mercy waſhed his Diſciples feet, *Iohn* 13. ſhall waſh all our faces at that day, after our teares of ſorrow, lamentation and woe in this world: for ſo ſaith the Lord of the great Day, *Eſay* 25.8. *He will ſwallow up death in victory: and the Lord will wipe away teares*

teares from off all faces: Then shall be joy and gladnesse, because salvation and strength, and the Kingdome of our God, and the power of his Christ is come.

As for the third, it shall be a feast of the best things: *Of fat things*, as the Prophet *Esay* speaketh, *Chap. 25. 6. and of wines: of fat things full of marrow, and of wines on the lees, well refined*, and the chearing up of the ghests shall be, as *Cant. 5. 1. Eat, O friends, drinke and make merry, O well beloved.*

25 Now, who would not willingly learne to dye, and that with comfort; when he doth but thinke upon and call these things to remembrance? And if the very remembrance thereof bring comfort, what will the enjoying doe? If we are somewhat moved when we call to minde, that all know God, all see God, all love God, then what will it be one day; to be joyned with that celestiall society, to know with them, to live with them eternally, to see with them, to love with them; what a joy is it to consider the joy of this most joyfull day to all faithfull

full beleevers in Christ Iesus, who shal be quit by Proclamation, *Who shall lay any thing to the charge of Gods chosen?* How shall their hearts exult? Saying Lord, we are not worthy to be servants, and thou makest us sons, nay, heires, or coheires with thee of everlasting glory. A remembrance hereof should even take us from our selves.

Raise up thy selfe, O soule saith S. *Austin*, and think of that good which containeth all good.

O sweet voice of the Sonne of God! *Come ye blessed of my father*, receive the Kingdome prepared for you. To conclude, seeing that God hath prepared a kingdome for us, let us by the assistance of his grace prepare our selves by *Learning to Dye*, to live in this his kingdome eternally.

FINIS.